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The College Man's Interpretation of the Ministry — *Pres. Charles F. Thwing*

Evolution and Redemption — *Rev. W. L. Anderson*

The New Social Halls Association — *Rev. Raymond Calkins*

The Unit in Church Union — *Rev. A. H. Bradford, D.D.*

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XUM

Biographical

REV. ELISHA AYER KEEP

Mr. Keep entered into rest at Walpole, N. H., April 18. His original mind and unique gifts made him a force in New Hampshire for the past fifteen years, in spite of the limitations of a frail constitution. Born in Ashland, Me., Dec. 22, 1854, the only son of Rev. Marcus Keep, for nearly fifty years Aroostook County's well-known and beloved home missionary, Mr. Keep at first studied law and practiced for six years in Newmarket, N. H. An inner summons to the ministry of vital reality and intensity led him to Andover Seminary, from which he graduated in 1888. He was at once ordained pastor of the First Congregational Church, Merrimack. His pastorate of six years was fruitful, witnessing one of the most vital revivals that has occurred in the state for twenty-five years. In 1894 he became pastor of the church in Conway. In 1897 he was installed over the Congregational church in the fine old town of Walpole. Here he proved himself a preacher of growing power and a citizen of great usefulness.

Mr. Keep was closely identified with the schools of New Hampshire as superintendent for five years in Newmarket, a member of the school board in Conway and chairman of the board in Walpo'e. He raised the schools of the latter town to a degree of excellency that won for him the gratitude of the entire town. At the funeral service in the church April 22, affectionate tributes were paid him by neighboring ministers and by two of his Andover classmates. Mr. Keep leaves a widow and one son of eight years.

The Pittsburg Meeting

PUBLIC OPINION ON THE MOVEMENT FOR THE UNION OF CONGREGATIONALISTS, METHODIST PROTESTANTS AND UNITED BRETHREN

We believe with all our hearts that this movement is ordained of God, and that it will achieve results that will become the pride and joy of all who have any part in it.—*Methodist Protestant.*

The spirit of the whole meeting was of the kindest, not an inconsiderate or ungracious word was spoken; the expectation of a complete union was clear and strong. And there are many reasons for believing that this is but the beginning of a process of integration by which some of the disastrous results of sectarianism shall be counteracted.—*Christendom.*

The meeting of official representatives of these four denominations is perhaps the most important ecclesiastical event of the new century. It may mean a great deal more than now appears. It gives the promise of the union in the same body of a number of other denominations, whose methods and sympathies are essentially the same. The spirit of union is in the air, and it is the spirit of the Master.—*The New York Independent.*

In this movement for union the United Brethren and the Methodist Protestants seem to be taking the lead. The former especially has had fair growth during recent years, and is one of the most promising among the smaller religious bodies. Its membership at present is about 275,000. It is not a dying denomination. Nevertheless, many of its leading men are heartily in favor of coalescing, and several of its annual conferences have adopted ringing resolutions to that end. The Methodist Protestants number about 200,000; they, too, are doing an aggressive work and with fair success.—*The Pacific.*

Such Christian cordiality, such unselfish regard for the interests and feelings of others, and such a manifestation of devout desire to do something to promote, and nothing that would hinder the glory of God and the salvation of men, was, doubtless, never more universally characteristic of so large an assembly. . . . Our conviction is that, in direct answer to prayer, the deliberations of the committee were led to the very best conclusion possible at the time—a conclusion that must lead all the churches represented out into much wider opportunities and possibilities for usefulness; and to this end we invoke the prayers of the Church and the blessing of God upon what was accomplished.—*Religious Telescope.*

It is an honest desire and effort to get together, and that is the first condition of church union; and it is a movement among smaller denominations with common affinities, and that is where union must begin. It shows also that where there is a will much can be done towards finding a way. The proposal to unite three bodies so diverse in origin and traditions and name as these three churches would have looked hopeless to us, and possibly it looked discouraging to its promoters, and yet they have taken a long step towards realizing the union. Moreover, they have hit upon a plan that is applicable to any number of affiliated churches. The various bodies composing the family of Presbyterians might form a general council with a common subtitle to their names, and so with the Methodists and the Baptists. Such an organization is loose and tentative, but it may well be the forerunner and the means of ultimate corporate union. The Christian world will watch this unique experiment in church union with interest and hope.—*Presbyterian Banner.*

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THE REVIVAL OF THE CRAFTSMAN.—One of the most hopeful signs of the times, both industrially and artistically, is the strong vogue for Arts and Crafts furniture. It is following in the logical footsteps of the demand for various other branches of artistic handicraft. If any one of our readers is anxious to see an extensive assortment of Arts and Crafts furniture, he should visit the Paine Furniture Warerooms during the next ten days. They are devoting their entire first floor to a display of this cabinetwork, which is the largest ever made in this city.

REDUCED RATES TO SAN FRANCISCO AND LOS ANGELES.—Via Pennsylvania Railroad, Account Meeting Master Plumbers' Association. On account of the meeting of the Master Plumbers' Association, at San Francisco, Cal., May 19 to 22, the Pennsylvania Railroad Company will sell excursion tickets to San Francisco or Los Angeles, May 11 to 17, inclusive, good to return until July 15, from all stations on its lines, at reduced rates. These tickets must be validated for return passage, for which the usual fee of fifty cents will be charged. For further particulars concerning rates, routes, and conditions of tickets, consult ticket agents.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

THE fiftieth annual meeting of the American Congregational Association will be held on Monday, May 25th, at 12 M., in Pilgrim Hall, Congregational House. A full attendance is desired. JOSHUA COIT, *Secretary.*

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend* and *Life Boat.*

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, *President.*
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THE GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF MASSACHUSETTS, Great Barrington, May 19, 20 and 21. General theme: Christian Nurture.

Tuesday, 2.30 P. M. Organization; presentation of credentials. 2.45. Reports of secretary, treasurer and auditor. 3.15. Address of welcome, Rev. L. D. Bliss; response by the moderator, Hon. W. B. Plunkett. 3.35. Address—The Value of the Bible in Life, Enhanced by Present Day Scholarship, Prof. Frank K. Sanders. 4.05. Discussion. 4.30. Report of Board of Pastoral Supply, Rev. C. B. Rice. 4.45. Presentation and Discussion of Reports of Committees: on Publishing, on Nomination of Candidates for Corporate Membership in the A. B. C. F. M., on Co-operation with Committee of the Church of the Pilgrimage on the Proposed Memorial Church, on Gambling, on Temperance Legislation, on Labor Organizations, on Methods of Pastoral Installations, on Sunday Observance, on Missionary Work. 7.30. Sermon, Rev. John Hopkins Denison; offering for the Massachusetts Board of Ministerial Aid; sacrament of the Lord's Supper, Rev. Lyman Whiting, Rev. W. V. W. Davis.

Wednesday, 8.30 Devotional service. 9.00. Business, 9.30. Report of Committee on Ministerial Standing, Rev. A. E. Dunning; discussion. 10.00. Report of Committee on Work of the Churches, Rev. J. R. Thurston. 10.20. Address—Pastoral Opportunities, Rev. A. W. Archibald. 10.50. Discussion. 11.00. Address—The Place of Christian Nurture in the Home; Its Aids and Allies, Rev. S. H. Woodrow. 11.30. Discussion. 2.00—4.00. Annual Meeting of the Massachusetts Home Missionary Society. Business. Addresses—general topic, Church Extension; In Our Cities, Rev. W. A. Knight; Among Our Foreign Population, Rev. F. E. Emrich; In Our Country Towns, Rev. S. P. Cook. 4.00. Address—Forward Movement in Religious Education, Rev. A. P. Davis. 4.30. Discussion. 4.45. Business. 7.45. Address—The Modern Boy; His Dangers and Problems, Rev. W. B. Forbush. 8.15. Address—Why Do We Send People to Prison? Rev. F. T. Farwell. 8.45. Address—Rival Forces in Spiritual Culture, Rev. S. H. Virgin.

Thursday, 8.30. Devotional service. 9.00. Business. 10.00. Address—The New Evangelism, Mr. E. P. St. John. 10.30. Discussion. 10.45. Address—The Religious Significance of Evolution, Rev. F. J. Van Horn. 11.15. Discussion. 11.30. Business Closing exercises.

Railways and Rates. Round trip tickets will be sold and good going May 18-21, good returning May 19-22, at the following rates: two cents per mile from points within twenty-five miles of Great Barrington; one dollar from points from twenty-five to thirty-three miles of Great Barrington; and one and one-half cents per mile from points more than thirty-three miles from Great Barrington. Tickets will be on sale at principal stations.

Hotels and Rooms. Hotel Miller. Prices per day, $2.00; $1.50 per day for meals without rooms. Hotel Barrington, Berkshire Heights. (Open only in summer.) This hotel will be opened for lodgers and breakfasts will be served. Lunch and dinner will be furnished at Hotel Miller. Price per day, $2.50. Collins House, Maple Avenue. Price per day, $2.00. Rooms can be had in private houses at $1.00 per day, one or two in a room. Meals can be had at Hotel Miller for fifty cents each and at Mrs. Stiles's on Church Street, breakfast and supper twenty-five cents each and dinner thirty-five cents.

By vote of the association no free entertainment is provided. All assignments of rooms at hotels and private houses must be made through the Committee on Entertainment at Great Barrington. Applications for entertainment should reach the committee before May 9.

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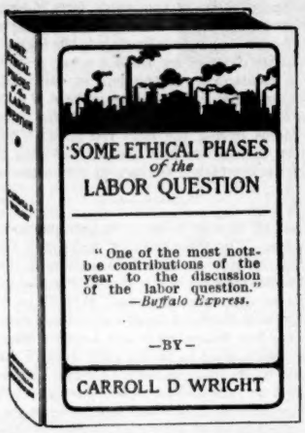

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THE CONGREGATIONALIST
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LIBRARY OF THE
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Event and Comment

The Denominational Merger

Something of large importance in the history of Christianity seems certain to come of the movement inaugurated at Pittsburg last month, looking to the union of Congregationalists, Methodist Protestants and United Brethren. The same business reasons exist for the merging of denominations doing the same work in the same field on the same principles, as exist for the merging of great business enterprises. But for this movement there are also other higher and more potent reasons. Already we are receiving letters heartily approving the effort, and pastors are explaining its meaning to the churches. The *Baltimore Morning Herald*, which seems to have been the first daily newspaper to give a correct account of the meeting, has an extended report of Dr. Oliver Huckel's address on the subject to the Associate Congregational Church in that city. Commending the plan to his people Dr. Huckel said:

> The plan is to leave each denomination exactly as it is now, with its own name and characteristics, but to unite all in a close affiliation by a general council, chosen by and representing all the denominations. This will conserve the great ideal of variety in unity. Uniformity is not aimed at either in creed, worship or local polity, but an organic unity with wide differences of local administration in the churches. It is to swallow up sectarianism by a higher unity in the church. The creeds of the several churches are accepted as testimonies, but not as tests. And the highest and unifying body—the general council of the United Churches—is to be legislative, not in the sense of actual authority, but only as laying upon the constituent churches its resolutions and recommendations with the weight of moral obligation.

It is to be desired that pastors should explain this plan to their people, and that it should be discussed in our local conferences of churches. We shall welcome expressions of opinion on this subject.

A Forecast of Bible Study

In these days of changing methods it would seem to require courage to outline with confidence a course of Bible study for Sunday schools to be completed eight years hence. The International Lesson Committee, however, has done this. The present course of International lessons is to be finished in 1905. The committee recently met in Washington and following the instructions of the Denver Convention, outlined a plan of study, substantially repeating the present course and to be completed in 1911. The first eighteen months of the six years is to be occupied with the life of Christ in the synoptic gospels. Six months in the gospel of John, a year in The Acts, and six months in the gospel of Luke, alternate with periods of study in the Old Testament. The life of Christ in the synoptic gospels is also the subject in 1904. A two years' course for beginners has been prepared and will soon be issued. Our Sunday School and Publishing Society is preparing a course for advanced classes which is to be issued in time for use next January. Prof. S. Ives Curtiss of Chicago Theological Seminary was chosen as representative of the Congregationalists by the committee to fill the vacancy caused by the declination of President Hopkins of Williams College.

What Our Churches Aim to Do

The first reason for inviting any one to join a Christian church is that he may stand before the world as a disciple of Jesus Christ. The second reason is that he may unite with others in doing Christian work. If a church expects to persuade reasonable men to come into its fellowship it must show them that its work is worthy and fruitful. The exhibit of some of our churches in this respect is not compellingly attractive. At a meeting of the Suffolk North Conference in Boston last week Dr. C. H. Beale said: "I know of churches that pay $2,000 a year to four persons to sing three times at one service on Sundays, while the same churches pay $250 a year for the religious education of 500 children and youth in their care. This is the crowning absurdity of our church life." It is not surprising that the roll of membership of these churches does not grow rapidly.

Making Preachers

To the criticism that the curricula of our theological schools are adapted to make scholars rather than preachers and pastors, Hartford Seminary has issued a pamphlet in answer, showing that its courses are arranged for the express purpose of training men for preaching and pastoral service, and that they are well adapted for that end. The exhibit is convincing. Theological professors sometimes show impatience with the demand of the churches that the seminaries shall *make* preachers. They say justly that they can only shape as best they can the material which comes to them. No one believes that professors can beget preachers. But those theological schools will be most successful which both have enterprise in finding the best available student material and then in training it for the work required by the churches.

Death's Harvest

It is a strangely varied list of deaths this week—Bishops Randolph Foster and John F. Hurst of the Methodist Episcopal Church; Rev. Dr. George Dana Boardman, an eminent Baptist clergyman; Paul Du Chaillau, the explorer; Stuart Robson, the actor; J. Wells Champney, the artist; and Irving Scott, the most famous shipbuilder on the Pacific coast, a stanch Congregational layman. How diverse their lives! How antipodal their faiths! Robson, by his own request, was buried without any religious ceremony. Foster, Hurst and Boardman will be followed to the grave by brethren whose common faith and joy in a hope of immortality will make the grave-side a place of worship and thanksgiving. Du Chaillau had the fortune to be first among Caucasians to make the acquaintance of the gorilla, and was not believed when first he unfolded his tale of life in interior Africa. Champney had immortalized the beauty of many a fair American woman and child. Scott built vessels for the United States navy that contributed to making our national power respected in quarters where contempt had reigned hitherto. Boardman stood for Christian unity in days when it was less fashionable than it is now, and Randolph Foster was a theologian to the manor born, untrained in the schools, but using the pulpit and the printed page as his instruments for compelling men to think of high themes, such as men of this generation too often ignore. There have been few more honorable careers in the episcopate of the Methodist Episcopal Church than that of Bishop Foster. As a preacher, as a president of Northwestern University, as a professor of systematic theology at Drew Theological Seminary, as an author of works on theology and as a bishop he showed breadth and depth. Since 1896 he has been on the retired list. Bishop Hurst was one of the best trained scholars of the Methodist denomination, serving the Christian Protestant body by his investigations as a historian and bibliographer. If the American University at Washington ever comes into full-fledged strength it will be because of his far-sightedness, and his sacrifices during the last years of his life while serving as its first president.

A Message that Fits Boston

At the annual meeting of the Congregational Club of Brooklyn last week Mr. H. Clark Ford of Cleveland discussed the question of church extension in that city. He said:

> We may never have a Congregational Church in America, but if we are not to

continue every year to drop down in the scale in comparison with other church bodies there must be closer union and fellowship. Protestantism is expensive independency; Congregationalism is a most expensive form of Protestantism. . . . Were I of New York, as I am of Cleveland, and were I thoroughly attached to one of your larger churches and its missions, as I have been to those of the Euclid Avenue of Cleveland, I would unhesitatingly and as fast as practical to each case place missions and branch churches in the care of a properly organized Congregational Missionary Society. Within the past year in Chicago and Cleveland the last Congregational Church mission has passed from the care of the home church to the Congregational Missionary Society. By thus counseling and doing I would, with confidence, expect that the local work would be more effective, and done at a greatly reduced cost; the mission and its pastor inspired with the hope of ultimate independence, and that with all our forces united we would go forward with great success.

This counsel is from a layman of much experience in Christian work. It is peculiarly applicable to Boston at this time, when our Congregational churches are considering whether the time is not fully ripe for them to unite in effort to care for the weaker ones and to occupy the field as churches are doing in other cities.

The Roman Catholic Church in Cuba

Reports from Havana relative to the attitude of the Cuban Government toward the Roman Catholic Church are very suggestive. The Apostolic Delegate to Porto Rico and Cuba, Mgr. Chappele, is now engaged in collecting data in the archives of the churches in this country and Canada bearing upon the church's alleged title to property in Cuba, which title was confirmed by the temporary American Government under General Wood but which is disputed by the present Cuban Government. President Palma is reported as more favorable to the church than most of the legislators. As in France and Italy so in Cuba, the men of intelligence and practical power are in many instances hostile to the church, and they will legislate so as to limit as far as they can its holding of property and its increase in material wealth. In Cuba, as in Italy, the State stands for a more liberal policy as respects divorce, a policy which the church opposes bitterly. Moreover, it is planned to bring to the island not a few of the friars recently expelled from France and from the Philippines. Both of these facts have been fuel to the flame of opposition to the church.

The South and the Point of View in Theology

Two recent articles in the *Biblical Recorder* of Raleigh, N. C., written by Pres. E. Y. Mullins of the Southern Baptist Theological Seminary, Louisville, Ky., have been significant and suggestive in that they show that the South, which for so long has been solidly conservative in its theological point of view, is breaking up and that men like Dr. Mullins are concerned about having the process of readjustment take proper form. He has pointed out the futility of longer attempting to stand against the thought of the world, and the unwisdom of any disposition to react to hyper-orthodoxy or to multiply tests of orthodoxy. He pleads for settlement of vexed questions by argument rather than by denunciation, for hearty fellowship, and more trust and co operation between those who do not see eye to eye on matters creedal. Dr. Mullins also has referred to a problem which Congregationalists know nothing of, namely, the lawlessness of independent denominational journalism.

President Hartranft's Resignation

Hartford Theological Seminary has been fortunate in having at its head for fifteen years a man of much and varied culture, an able administrator, and a conservative yet progressive theologian. The prosperity of the institution while under his care is sufficient testimony to his wise leadership. While most other theological schools have decreased in numbers Hartford has increased, and its influence has steadily extended. Rev. Dr. Chester D. Hartranft is a Pennsylvanian and served as captain in one of its

regiments during the Civil War. He is a doctor of music, and was for some time president of a Conservatory of Music in New Brunswick, N. J. He is a popular preacher and platform speaker. In the seminary he has devoted himself especially to the work of teaching systematic theology. He has been absent for a year, engaged as far as his strength would permit in literary work, but on his return he resigned his position on the advice of his physician that this action is necessary for his restoration to health. Prof. W. D. Mackenzie of Chicago Theological Seminary, who has been invited to become Dr. Hartranft's successor, in a recent address before the Boston Congregational Club outlined a plan for a theological school involving radical changes of administration and large investment of money. Should he accept this new position he might be able to realize his ideal.

General Miles on the Philippines

Publication of General Miles's report of his tour of inspection of the army in the Philippines has revived attacks on the Philippine policy of the nation and on the integrity and decency of the army as a whole. While it is true that publicity is desirable in all matters pertaining to administration of our affairs, it also is true that if all reports relative to army administration made by army officials are to be made public the communications from subordinate inspectors to higher officials are sure to be written with the public rather than the administrators in mind; and the time has not yet come when the average man is as competent to pass judgment upon methods of army administration as are experienced officials. The public can decree general policies, and pass judgments in the broad; but execution of policies and settlement of specific problems must be left to administrators. Until democracy learns this it will have failed to read its lesson. A majority of our citizens approve, generally speaking, of the Philippine policy, and have confidence in the good intentions of our military and civil administrators in the Philippines, and they will sympathize with the *Army and Navy Register*, long a friend of General Miles, in deploring the fact that he has made one of his last official acts an indictment of the United States Army based so largely on hearsay. General Miles's investigation of the effect of the repeal of the canteen provision upon the army confirms his former opinion that the army is better off without the canteen than with it.

International Hospitality

While President Roosevelt has been taking up anew his "swing around the circle" in the Interior and West, after a restful play spell in the Yellowstone Park, King Edward of Great Britain has been in Rome meeting the King of Italy and the Pope, and in Paris a sharer of President Loubet's hospitality. Undoubtedly back of this tour of the British sovereign there has been a purpose to unite closer than before the Portuguese and British causes in South Africa, and Italian, French and British interests in the Mediterranean. Great Britain for some time has been known to have reversionary interests in Portuguese South Africa, so soon as Portugal is forced by impecuniosity to let go. Resumption of the traditional understanding between Italy and Great Britain will go far to weaken the anæmic Triple Alliance, and if Great Britain and France can come to an understanding with respect to North Africa and other minor matters of dispute and in any degree renew that friendship which once existed there will be a brighter day ahead for Europe. Anti-German feeling in Great Britain persists, and the Ministry has been forced to withdraw from favoring British representation in the Bagdad railroad through Asia Minor which Germany is promoting. Emperor William with audacity of conception in plan and brilliancy of detail in execution has invaded Rome during the week. He has steered clear of giving offense at either the Vatican or the Quirinal, has nominally strengthened the understanding between Germany and Italy on the political side, and actually bettered Germany's relations with the officials at the Vatican, his aim being undoubtedly to accomplish just now, while France is out of favor at the Vatican owing to her treatment of the Orders, that transfer of championship of Catholics in foreign lands to Germany, which France has had for so many years, hoping that this championship will aid the colonial policy of Germany—missioner and colonial governor hereafter playing the same game. Just so long as German Protestants endure seeing the head of the Lutheran Church play this deep game for the profit of the empire and at the expense of Protestantism the game will be played. For William is more devoted to empire than to church, to politics than to religion. King Ed-

ward's call on the Pope was a personal not an official matter, and while it met with some disapproval from the extreme Protestants of England, it was generally interpreted in England and in Rome as an act of tact and courtesy and without any special political import save as it may advance the cause of peace in Ireland.

The Situation Acute in the Near East

The converging of Italian, Austrian and English war ships in the waters off Salonica, the destruction of the Ottoman Bank there by violent means employed by rampant revolutionists, and the threats of a like fate for other Ottoman institutions elsewhere in the empire, the failure of the emissaries of the Porte to win over the Albanians to the scheme of reform suggested by the Powers, Bulgaria's evident inability or unwillingness to curb the sympathizers with Macedonia, and the rumblings of Turkish wrath against all Christians, wherever found, accompanied by specific threats against the Armenians—all these contribute to make the outlook in the near East grow darker.

Japan's Crisis

Japan not only has the serious matter of Russian seizure of Manchuria to face, an issue profoundly stirring the populace, as reports from her large centers of population indicate. She also is facing a serious domestic crisis involving the future of Parliamentary institutions. The Diet when it assembles this month will contain in the lower House a majority hostile to the Katsura Ministry, a majority elected on a straight issue after a dissolution of the House by the Ministry, which in effect was an appeal to the people for their verdict. Apparently the Cabinet intends to hold power and will not resign but will dissolve the Diet again. Obviously such high-handed treatment of the national assembly will, if not resented by it, relegate it to a purely secondary place in the governmental scheme. Resignation of power by the Ministry, it is said, would but call to power a Ministry chosen from the *Seiyu kai* party, which in turn could not expect support from the House of Peers. Thus the nation faces an *impasse*. Surely the House of Peers speaking for the military party is likely to give way—and ought to—sooner than the House of Representatives with the people behind it.

Venality in the Education Department

Revelations of venality in the educational department of the empire are disturbing. In Japan, as in the United States, the publishers of textbooks for use in the schools have found it in harmony with their ambitions to seduce public officials, and the scandal there is great even as it is now in Missouri. In the light of certain revelations in the United States at the present time, it is not for us to throw stones at Japan. We, as well as the Japanese, apparently have to learn how true it is, as Count Okuma has recently pointed out in the *Jiji Shimpo*, that people are not to be renovated or saved by laws or rules, and that the struggle for civic purity is an unceasing one. Count Okuma holds, and holds rightly, that because Japan has assimilated European ways, manners, appliances and arts she has not therefore assimilated the Occidental thought, nor can that thought, he declares, be assimilated in less than a hundred years. Both his countrymen and the Chinese, he does not hesitate to say, are too prone to think that regulations guarantee conduct, whereas it is a matter of inward will and conscience and devotion to an ideal.

Russia's Reply

It is difficult to see clearly through the tangle in which Russia's declarations with respect to Manchuria leave her and the protesting Powers as well. She now denies that she ever made the claims on China relative to Manchuria which Minister Conger cabled to us she had made, and which were repeated in substantially the same form by the British ambassador to the British and by the Japanese ambassador to the Japanese Foreign Offices. In the light of Russian past diplomacy the clew out seems to be that, having sensed the situation through a feeler put out, Russia now disclaims the demand and withdraws somewhat, still indicating her intention to remain in possession but swearing emphatically, to the United States at least, that there is no intention to discriminate against our trade; that in fact our manufactured products and skilled traders and mechanics are needed for the opening up of North Asia. Secretary Hay, apparently, has taken Russia at her word and has apologized for seeming to misjudge her, and the affair has blown over, so far as we are concerned. England, with more experience in Russian diplomacy to make her skeptical, is still incredulous concerning Russia's willingness to keep the door open to trade; and from Japan it is reported that every move of a military sort made by Russia in Manchuria is noted and viewed apprehensively.

The Missionary's Status in China

If it be true, as is reported from Washington, that Secretary Hay has instructed the commissioners of the United States now at Shanghai negotiating a new treaty with China, to insert in the treaty a clause defining explicitly the relations which the American missionaries and their converts are to bear to the Chinese imperial and local officials, the move is one of much interest and significance to the American Board and its servants.

This action is said to have been taken after consultation with special Commissioner Rockhill, sent to China after the Boxer outbreak in 1900, with officials of the missionary societies and with merchants in the far East. Great Britain in a treaty recently signed has agreed to join in a commision to investigate this matter, China and the treaty Powers interested being parties to the investigation. Secretary Hay, not caring to postpone a settlement nor bind the United States to a course agreed upon by other Powers with a somewhat altered attitude toward missionary propagandists, has thought it best to effect if possible a definite understanding with China immediately and independently. He suggests that the treaty of 1858, under which the American missionaries' rights have been construed hitherto, be amplified so as to make it very clear that all that our missionaries ask for themselves and their converts is the privilege of teaching and promulgating the faith which they hold, China on her part covenanting that there shall be no discrimination by its agents against missionaries or their converts, and the United States specifically disclaiming any right on the part of its missionaries to interfere between the converts and the Chinese authorities.

This is precisely the position with respect to the vexed matter of judicial powers vested in religious propagandists which most if not all the Protestant missionaries in China have taken. With the Roman Catholic missionaries the attitude is otherwise, and it is because Roman Catholic missionaries have usurped functions belonging naturally to the State, but asserted by the prelates in conformity with treaty rights forced at the gun's mouth by France and Germany, that there is such bitter hostility against the Christians and foreigners in certain regions of China today.

If it be true that Secretary Hay is endeavoring to make it very clear to China that the American missionaries, chiefly if not entirely Protestant, do not ask to interfere with Cæsar, but insist that their converts "render unto Cæsar the things which are Cæsar's" and submit to judgment by Chinese courts and refuse to depend upon the missionaries for salvation when brought into conflict with Chinese law, then he is bringing to pass a result in conformity with the best Protestant missionary opinion, and a result which cannot but redound to the prosperity of Protestantism and the upbuilding of American interests in China. France and Germany have done few more discreditable things in recent years than in backing the Roman Catholic prelates in their demands for temporal power in China; and the evil they have done to Christianity by so lending themselves to the ambitions of the papacy is only equaled by the peril to life and property which the policy involves to all Christians in China of whatever race.

Negro Suffrage and the Federal Supreme Court

The decision of a majority of the justices of the Federal Supreme Court last week in a suit brought by Jackson Giles, an Alabamian Negro, against the registrars of Montgomery County, is not a clean-cut and square facing of the issue. Giles in behalf of himself and five thousand other Negroes, who among others are disenfranchised by the recently adopted state constitution of Alabama, sought by bills of equity to secure registration as voters in Montgomery County. The Federal Circuit Court for the middle district of Alabama dismissed the bill for want of jurisdiction, and this verdict the highest court has affirmed. Mr. Justice Holmes, speaking for a majority of his associates, argues that "the traditional limits of proceedings in equity have not embraced a remedy for political wrongs." In addition the court points out the inconsistency of the plaintiff's

seeking for registration under a law which he declares to be fraudulent and void. "How can we make the court a party to the unlawful scheme by accepting it and adding another vote to its fraudulent lists?" reasons the court.

It is apparent from this decision that the Negro must make up his case before the Supreme Court on other lines; and it is natural though not inevitable to conclude that the court by its decision means to hint to the public that it cannot be expected to settle for the American people a question that is essentially political and social. This hint, however, will not be heeded, for until there is a square settlement of the issue involved in the conflict between the Fourteenth and Fifteenth Amendments and the recent legislation of the South relative to suffrage, neither the executive or legislative branches of the Government can proceed. The court may shirk the task, but it cannot be evaded.

But assuming that later a verdict by the court may be given declaring the recent Southern legislation unconstitutional and out of harmony with the national organic law, what then? Has the nation power to discipline the states that are repudiating the national law? The Civil War settled much concerning the relative place and power of nation and state, but where is the power lodged that could discipline the South in this matter should it be thought necessary to give effect to such a judicial decree relative to suffrage? This, of course, assumes that sentiment in the states whose suffrage laws are in harmony with the Constitution would indorse Federal disciplinary power. But can that assumption be made now in view of the altered attitude of the North toward the matter of manhood suffrage irrespective of character, education and thrift?

On its face the Supreme Court's decision seems to be an evasion of the issue, and a declaration by that body that its justices, like so many other thoughtful men, are less concerned with the legal, political and sectional aspects of the franchise question than they are with its ethical and national bearings.

Creed Revision Successful

Presbyterians will gather to their General Assembly in Los Angeles this month with one question settled which has agitated the denomination for several years. The revision of the Westminster Confession which was agreed on by the assembly last May has been approved by more than two-thirds of the presbyteries and now waits only the action of the highest court to become Presbyterian law.

This revision of the standards, as the confession and catechism are called, will seem to many not to mark great progress. The changes only recognize what practically the whole Christian Church, including most Presbyterians, already believed, but which the Westminster Confession left out. It now declares that all who die in infancy are saved; and it ceases to affirm that God has chosen men to be damned forever "for his mere good pleasure." It testifies to the reality of the work of the Holy Spirit, the love of God for all men and the duty and privilege of Christians to give the gospel to all the world—matters which before revision were mainly omitted from the creed. But the statement of belief remains substantially as before, an involved Calvinistic philosophy deduced and inferred from facts of Christian history.

Yet this culmination at Los Angeles of a movement extending formally through three years and actually through more than a decade, really marks a great change in a great church. It admits the fact that the views of good and wise men two centuries and a half ago are not forever binding as the necessary beliefs of their successors. It recognizes the progress of knowledge of Christian truth. It turns the denomination towards harmony between what the church affirms that its members believe, and what they do believe. It removes a ground of dissension which has greatly disturbed the church, and leaves it freer to do its work of saving men with better assurance of an attentive hearing.

Perhaps the chief reason for congratulation over this completed revision is in what it promises to do to promote Christian unity. The confession being now formally admitted to be not infallible, the Brief Statement of the Reformed Faith put forth last year will more and more come to represent the belief of the Presbyterian Church. That also presents the same philosophy, but it is much less arbitrary and more easily understood. Moreover, insistance on uniformity of statement is yielding to the sense of the greater importance of unity of aim and spirit among Christians. Australian Presbyterians and Congregationalists have declared themselves ready to accept the Brief Statement as a basis of union in doctrinal belief. Broadly construed, it would be acceptable to several denominations of similar history and character.

The Presbyterian Church has by its revision of its creed removed barriers which have separated several bodies of the same name. It has opened the way for closer approach between it and other denominations of different names. No Christian Church has a nobler history, a richer character, a more devoted ministry and membership than the Presbyterian. It is now in the way to impart its best gifts in larger measure to the whole Church of Christ.

The Louisiana Purchase

President Roosevelt with ex-President Cleveland, diplomatic representatives of foreign powers, and a vast throng of our own citizens, participated last week in the exercises dedicating the buildings of the great international exposition which is to be held at St. Louis next year, which exposition will commemorate the centennial of the acquisition in 1803 by the United States of the vast tract then known as Louisiana and held by France and the territory out of which since most of our national territory beyond the Mississippi has been carved. Both President Roosevelt and ex-President Cleveland dwelt ably and soberly and withal somewhat triumphantly with the evolution since title passed from France to us. It was a sudden shifting of positions of almost all the parties to the transaction which induced Napoleon in 1803 to let us have this vast empire for less than its value then—not to mention its present incalulable worth. What Livingston, our diplomatic representative, said as the treaty was signed has come to pass. "The treaties we have signed," said he, "will cause no tears; they prepare centuries of happiness to innumerable generations of human beings; from this day the United States takes its place among the powers of the first rank." How true!

So true that the ambassador of France to this country, M. Jusserand, can say: "The treaty signed one hundred years ago had few precedents in history; it dealt with territories larger than the empire of Alexander; it followed no shedding of blood, the new possessors got a hundred times more than they even thought of demanding, and the negotiations were so simple, the good faith and mutual friendship so obvious, that all was concluded in a fortnight." M. Jusserand contends that it was mutual sympathy between the nations that made the important compact possible. Possibly it was the dominating motive, but Napoleon's hatred of Great Britain had something to do with it. Whoever might have it, she should not. It is gratifying to know that everything points to a great and worthy exposition at St. Louis next year, surpassing on the educational and commercial if not on the æsthetic side the great fair of 1893 in Chicago.

No comment on the exercises in St. Louis last week would be complete without brief reference to the unmannerliness of the crowd, the outrageous jostling of dignitaries owing to defective policeing; and to the emphasis laid by ex-President Cleveland in his address on the Providential leadings of our nation in all the history of our acquisition and development of the territory which France ceded. Supposing France had not been the instrument of Napoleon's boundless ambition, to be torn or shorn as he saw fit. Supposing the Mississippi valley had been settled on its upper stretches and through its vast domain by the sort of people who make Quebec and French Canada. How different the course of our history!

Daily Use of the Bible

Devotional use of the Bible must always take into account the presence of the teaching Spirit of God. We look for help in daily needs, we also hope for growth of spiritual knowledge by which all separated parts of life shall more and more fit into a perfect and related whole. The daily portion may serve a present need, it may wait to do its office as the seed waits in the ground for the time of springing up and growth. He is a poor disciple who has not stored memories and impressions gathered in days gone by which spring up into new meanings in the heat and light of fresh experiences of life. The wonderful variety of the Word of God is assurance that it cannot be exhausted in the longest life. Its horizon seems to widen as we go on our way, and under the teaching of the Holy Spirit it seems to grow in scope and wisdom with our growth.

The vernacular in which God speaks to man is human experience. The unique value of the Bible is that it is the record of the experience of men who stood in peculiar relations to the unfolding of God's plan which culminated in the human experience of Christ and the building of the church under the guidance of his Spirit. Cut the humanity out of the Bible and there will be little divinity left. Behind that humanity always remains the sense of the presence of God. The world, too, speaks to us in human tones, but in its greetings, its demands, its grief and laughter, too often the sense of the presence of God is absent or hidden out of sight. We need to read the Bible daily as a corrective for the world's forgetfulness of God, and for the training of our thought in using his presence and his will as a test and measure of proportion for the work and play of life.

That human language which God speaks finds its purest and its clearest utterance in the life and words of Christ. All the Bible is of him. In its pages all the long preparation is depicted and the story of his life on earth is given. The personal relation to him, and through him to the social uses of the world, must always be the central sphere of life for the disciple. The Spirit, we are told, shall take and declare of Christ unto us. But unless we are familiar with the record of his life and works and words, how are we limiting the power of God's spirit to do this work?

We need to read the pages of the Bible simply, with the childlike spirit which expects a gift; prayerfully, remembering that the teaching comes through the divine Spirit in our hearts; joyfully, as children of the Father who has given us the Word; thoughtfully, remembering that the message comes by way of the intellect to reach the heart; humbly, for our thought is seldom large enough to be a mirror of divinity to others; thankfully, because the well is inexhaustible and we may draw at need. Thus delightful private associations will grow up about Scripture passages, and we shall use it as a garden where we wander at our will and find out food and refreshment because God himself walks with us in its various ways.

In Brief

Hamilton W. Mabie hit the nail on the head last week when he said of New York that her chief defect was that she had too many residents and not enough citizens.

This month and next offer programs of anniversaries, congresses, commencements and other assemblies of religious, philanthropic, scientific and educational bodies sufficient to furnish eclectic courses for every sort of students. The greatest test of your wisdom will be shown in your choice of those you will attend.

The wisest man cannot forecast conditions in our American cities. Thousands if not millions of dollars invested in Christian churches on the East Side in New York bid fair to have been misinvested, so steady and voluminous is the influx of Jews to that part of the city, the rich Jews seeking the upper and the poor Jews the lower sections of the quarter.

Both Yale University and Andover Theological Seminary announce that they intend to celebrate, next October, in an adequate way the two hundredth anniversary of the birth of Jonathan Edwards. His service both to theology and philosophy will be estimated. Thus well begun may the planning go on among those to whom the name of Edwards is a great and precious heritage.

The commercial value of some human lives is set at a high figure. A son of John Wanamaker is insured for $2,000,000, half of which is placed with the Prudential Insurance Company. John Wanamaker carries policies aggregating $1,500,000 and John M. Mack $1,250,000. It is is supposed that the King of England is the only person whose life is insured for more than $2,000,000.

Rev. Dr. George C. Lorimer states that he has no idea of severing his connection with the Madison Avenue Baptist Church, New York city and that the continued disposition to connect his name with the vacant pastorate of Tremont Temple, Boston, is "gratuitous and misleading." Will this suffice to put an end to the unfortunate disruption in the Temple? It is to be hoped that it will.

The Presbyterian Union of Philadelphia last week had before it the chief officials of the Jewish charitable agencies of the city, expounding to it the ancient principles of Jewish charity found in the Talmud and the modern methods of obeying those principles under radically different social conditions. Thus do the barriers between race and religion break down and Christians sit at the feet of Jews.

Bishop Tucker of Uganda, in a letter to the London *Times*, has let it be known that he and his missionary associates in Uganda deplore deeply the suggestion that South African labor problems be settled by importation of Baganda natives for the gold mines. He says that their past and present modes of life have unfitted them for life in the temperate zone and underground, and that if transported to the Transvaal they will die like flies.

Bishop Frederick Burgess of the Protestant Episcopal diocese of Long Island has put his episcopal veto on raising money for churches through card playing functions, or by adjuncts of church fairs in which the element of gambling enters in. "The time has come," in his opinion, "when the church should be particular about the money it receives." Whatever the church suffers materially by cutting off this base of supply he believes it will gain spiritually. Amen!

The Baptist Year-Book for 1903 reports 44,829 churches with 4,330,462 members, an increase of 367 churches and 61,399 members. The Sunday school membership is 1,906,374. This disproportion between Sunday school and church membership probably is due to the fact that a large number of Baptist churches, especially of those in the South, do not have Sunday schools. The Year-Book shows an advance, though not a large one, in all the departments reported.

Ex-President Cleveland's recent testimony to the effect upon his own career of one of Mr. Beecher's sermons led a Southern clergyman and journalist to write to him about the matter, and in his reply Mr. Cleveland makes it apparent that he is profoundly impressed with the value of the labor of the "everyday hard working, humble minister of the gospel." He adds, "It sometimes seems to me that there should be an additional reward in the hereafter for those who on earth toil in the hardest fields of God's vineyard."

Rev. Dr. George Dana Boardman, who died April 28, was one of the best known ministers in the Baptist denomination, while his writings made his name familiar to Christians of other names. He graduated at Brown University in the class of 1852 at the age of twenty-four, studied law and medicine to some extent and then entered the ministry. He was for thirty years pastor of the First Baptist Church of Philadelphia and then was made pastor *emeritus*. He delivered 961 consecutive lectures on the Bible making a complete exegesis of it.

Christian Science has met its Waterloo in Pennsylvania. The Supreme Court has affirmed a ruling of a lower court, refusing a charter to the sect. It is held to be injurious to the community to incorporate a group of citizens who would preach the doctrine that there is no such thing as a contagious disease, or who would attempt to cure what are commonly considered contagious diseases by inaudible prayer. It also is held that the so-called church is an organization for profit and not of religion. There has been much to make Pennsylvania a byword among men looking for light on civic reform, but she seems to have a brave, level-headed and sensible judiciary when it comes to dealing with up-to-date transcendentalism and chicanery.

Baptist polity is Congregational, but the *Examiner*, a Baptist newspaper, thinks that the churches of that denomination have departed a long way from the New Testament model. It says:

> There was but one church in Jerusalem, or Antioch, or Corinth, or Rome. There were seven churches in Asia Minor, as John tells us in the Apocalypse, but only one church in each of the cities he named. If we were now organized after the New Testament, there would be but one Baptist church in New York, one in Philadelphia, one in Chicago, one in Boston, and so on; though each church might meet in twenty or a hundred different places.

We believe that statement is true. It applies just as well to Congregational as to Baptist churches.

It is said that the word sin is not heard as often as it should be in the sermons of today. Rev. Lyman Powell, an alert rector of the Protestant Episcopal church in Landsdowne, Pa., not only uses the word in his pulpit, but he has contributed six sermons on the theme to The Parsen's Outlook, a department he conducts weekly in a local secular paper, where he is free to say whatever he pleases on civic, economic, literary, political and religious themes. Use of the daily newspaper for spiritual and ethical ends is where many of the clergy fail to live up to their opportunity. Doubtless there are many other editors who would say as does the Presbyterian editor of the secular journal to which Mr. Powell contributes, "To the parson I furnish a pulpit from which to preach to a far larger congregation than he otherwise could secure, and to my readers I furnish a unique feature, not found elsewhere."

A wealthy New Yorker, the direct descendant of persecuted Quakers of Salem, has offered to give to that city a monument commemorative of Lawrence and Cassandra Southwick who, because they absented themselves from the established place of worship with their children, were, he says, "repeatedly imprisoned, mulcted, whipped, starved and almost despoiled." The sketch of the statue, designed by Mr. James Massey Rhind, which Mr. Ayer offers to give the city, represents a man and a woman engaged in protecting themselves from a fierce tiger, which beast, according to Mr. Ayer, is intended "as typical of the ferocity of unbridled superstition." There is opposition in Salem to accepting this offer, based we suppose, not on any confirmed disposition to cover up a chapter in the town's history which is not pleasant to remember now, but because, the symbolical figure of the tiger is one that in fairness cannot be used to set forth the attitude of the established Puritan Church. Apparently it is as possible for sculptors to overstate as it is for orators.

The New Social Halls Association

By Rev. Raymond Calkins

Increasing attention is being given in our day to providing social opportunity for the wage-earners of our towns and cities. Behind all this effort lies the conviction that it is neither just nor safe to leave the control of the social life of American wage-earners, as it has been left, in the control of the liquor-dealers; that the saloon must no longer be, as it has been and still in a measure is, the only resort open to many who thirst not for drink, but for fellowship; and that by satisfying in right ways the demand for amusement and social enjoyment, appreciable progress will be made in lessening the evils of intemperance. All over the country today the question is being asked: How do the men and women, and the boys and girls, of this community, who have no homes or poor homes, spend their evenings and spare hours? What opportunity have they for social enjoyment? How can such opportunity be provided? The solution of this problem presents one of the most practical and pressing forms of civic and Christian service.

The problem is being solved in various ways. In fact it is being solved by the churches. Parish houses are being kept open in the evening. Never was so much work undertaken for boys and girls as now. Men's leagues are being formed, which include many who are not church attendants; and the narrow test of whether or not such clubs are "feeders" to the church is forgotten as one asks the deeper question, Is the church feeding them?

The member of a church choral society remarked to the leader after the season's work was over, "The weekly rehearsals of this society have been the one bright spot in an otherwise dreary winter."

The libraries are doing their share. They are keeping their reading-rooms open in the evening—and are establishing stations in outlying districts. The Young Men's Christian Association was never so alive to its opportunity, and increasing emphasis is being laid on the social and educational sides of its work. One of the New York branches on Second Avenue recently took down its name and put up instead the sign: "Young Men's Club," in order not to keep away any of its possible constituency. Its name was not less Christian; its spirit was more so. Manufacturers and large retail dealers were never giving so much attention as now to the social life of their employees. The manager of one of our largest electrical manufacturing companies told me that there had been a marked increase in the sobriety of his men in the last few years. The cause is not far to seek. No saloon is allowed to approach his factories, and in spite of pressing need of space, large clubrooms have been provided where the men may spend their noon hour and at least some of their evenings. Labor unions and fraternal societies in large numbers are keeping their rooms open, not once in a month or fortnight, but every evening in the week.

The theaters have a marked influence on the saloon attendance. When good plays are offered at low prices, the saloons are often deserted. In small cities especially, where means of recreation are few, a popular theater well conducted is a most beneficial institution. Boston continues to spend large sums for the erection and maintenance of free public gymnasiums, and for public parks and playgrounds. Every dollar spent is a safe investment in the increased morality and happiness of her citizens. In all these ways, and in many others the deliberate intention is visible of making wholesome provisions for the social needs of the people.

In our large cities the problem is one of great difficulty. Especially in the poorer and crowded sections the saloon still holds, in large measure, an undisturbed and often unchallenged monopoly of the social life of the men and women, of the boys and girls. The reason for it is this: The social life of the tenement districts of any large city centers, as a rule, in the public hall. These social halls are in effect the common drawing-rooms, ballrooms, music-rooms of thousands of working people. Not only concerts and dances, but private weddings, christenings and other family celebrations are held in them. These halls are so much in demand that they need to be engaged often months in advance. The rental is usually quite low. So that a moderate price of admission for each one seems to cover the expense. Now these halls are invariably owned and controlled by the liquor dealers. The bar is to be found in them all. And the low rental is explained by the fact that the proprietor expects to make good by the profits of the bar. And he is seldom disappointed.

One does not need to be intimately acquainted with the social life of such a neighborhood to perceive that the only solution of its social problem lies in the provision of halls which shall not be owned and operated by the liquor dealers. If it can be proved that such halls, without a bar, can be made a good business investment, the outlook for the future will be most promising. This experiment is about to be made. The Nurses' Settlement in the East Side, New York city, is to erect such a social hall for the benefit of its neighborhood. The contract has already been signed and it is expected that by next October the hall may be ready. The person directly responsible for this significant enterprise is Miss Lillian Wald, head worker in the Nurses' Settlement, who for the past ten or fifteen years has been living in the East Side and knows the people well. It is she who formed the new Social Halls Association, and has challenged the right of the liquor dealers to control the social life of the poor people of the East Side.

The new enterprise is to be distinctly a business philanthropy. The necessary stock has been subscribed by people who expect a return of at least four per cent. on their investment. The people will pay for what they get—but they will pay no more than they are now giving to the liquor dealers' halls, and the accommodation will be far better. Two large lots have been bought near Clinton and Grand Streets, on which the new hall will be erected.

It will have five stories, beside the basement and the roof-garden. The basement will be used for bowling alleys, and the roof-garden, to be reached by an elevator, will be a popular place of entertainment in summer. The first floor of the hall will be occupied by two restaurants, in one of which smoking will be permitted. On the second floor will be the hall, capable of seating five hundred people, including the galleries. There will be special facilities for dancing, and a small stage will be provided for dramatic entertainments. The third floor will be occupied by the dressing-rooms, kitchen, parlors and other rooms suitable for weddings and smaller assemblies. Club-rooms for lodges, labor unions and other organizations will be on the fourth floor. Here young men and women may have their social life in a clean and wholesome atmosphere. On the fifth floor the caretaker will live, and there will be other rooms for use as occasion demands. Needless to say, there will be no bar. But neither will the attempt be made to conduct the place on a strictly total abstinence basis. It has been decided that the best way will be to allow patrons to order light wines and beer at the table, if they desire, in the same way in which an up-town club man would be privileged to order wine with his dinner, but of course there will be no general or excessive drinking permitted.

The progress of this experiment will be watched with the deepest interest. It is a wise attempt, the result of long observation and experience, to solve a serious social problem. It is sure to meet a great need. If, in addition, it proves, as there is every liklihood of its proving, financially successful, it ought to open a new era for the social life of the poorer residents of our large cities.

A Voice from the Churches

Our last National Council gave this sound and needed advice to our six national benevolent societies: 1. Publish one missionary magazine instead of six. 2. Combine the annual meetings of the national societies into one. 3. Let each society have but one secretary. 4. Let there be an advisory board for all the societies. Only one of these four things has been done, and the restlessness among the churches increases. If the men at the head of our missionary organizations trifle much longer with the expressed will of our churches they need not be surprised to find their appeals for more money falling upon deaf ears.—*Broadway Tabernacle Tidings.*

Fussiness is a great hindrance in the way of doing much. The energy that ought to be concentrated in putting things through is wasted in steam, and through sheer flurry and excitement the work is spoilt.—*W. Robertson Nicoll.*

Evolution and Redemption*

By Rev. Wilbert L. Anderson, Exeter, N. H.

The doctrine of evolution notably darkens the somber view of sin. Mechanically construed, a course of development yields a fatal unfitness rather than moral blameworthiness; but the Christian evolutionist interprets the world as a progressive realization of moral ideals, and he rightly regards as sinful whatever is out of harmony with moral forces and laws. Under a system of evolution every kind of unfitness is ominous, for the law of progress is that the unfit shall perish, and in fact evolution gains its good name from the happy state of the few survivors in its deadly struggle.

It is interesting to find modern science impressively teaching the old doctrines of sin and retribution. We may go further and buttress Calvinism itself with biological analogies, for natural selection seems to be the working method of election. This theological outcome of science is uncongenial to our time. Some have sought to escape it by refusing to recognize these intimations of a world beneath man. Why go down to the animal world, they say, to learn the principles that govern mankind? It is a sufficient answer that the human species is undergoing a process of development in accordance with the laws of evolution, as they have been formulated for the whole vast realm of life. New elements, new stages appear with man; but there is the same general method of advance to higher forms. We shall gain a more hopeful view by frankly conceding that man is subject to the laws of evolution and by observing the limitation of these laws. If we can find a redemptive system in connection with evolution throughout the human period, and anticipations of redemption from the very dawn of life, we gain true grounds for optimism while facing the somber reality of sin.

What, then, do we mean by evolution as applied to man? As interpreted by the biologist, evolution follows a clearly defined method. It is a drama in which birth and death play the great parts. Advance is achieved by better births, and these better births are secured by the selection of parents, in which the chief agency is death. The destruction of the unfit brings to an end long lines of descent which are least promising, and gives to the favored survivors the opportunity to dominate the future through parenthood. The scientific doctrine that the environment slowly changes the forms of life by forcing out of existence the individuals that lack adjustment bears scarcely any resemblance to the popular conception that environment modifies species by direct action. It is not denied that environment affects individuals, but the possibility of transferring these changes to the species is questioned. Those who make the greatest claim to scientific method stoutly maintain that acquired qualities cannot be transmitted to offspring. Even if we do not go that length, it is plain that comparatively few individual improvements can enter the hereditary stream. Undoubtedly the popular notion is that a cold climate produces an invigorated species by its tonic power; on the contrary, the doctrine of evolution is that the modification is accomplished by killing off the tender and permitting only the rugged to propagate the species. Whether that tonic power contributes any thing is disputed; all agree that its influence is insignificant as compared with the effectiveness of natural selection. So it is in the case of every element of environment.

After thus defining evolution, if we look at the whole process of life, we discover an immense remainder of which no account is taken. According to that school of evolutionists which claims to speak with the greatest authority, the direct influence of environment is absorbed by the individual, no item of it ever being utilized for the species. Taking the rival view, which seems more probable to the unlearned, we can not fail to see that but a small part of the continual rain of influence from the environment can be drained into the stream of the generations. If copious showers contribute little to rivers of water, the proportion is much less in the case of vital forces. The childless often acquire the highest character, but their superiority has no outlet into the species. After the birth of children long periods of development ensue for the parents, which are worthless for evolution. In the case of man, however, the qualification must be made that the care and education of the rising generation is an important contribution to evolution, but even thus nothing counts for a change in the species except what can be imparted to the child.

We conclude, therefore, that incalculable influences of environment are wasted, unless in connection with evolution there is another system working for ends of its own. The world gains in rationality if two systems—one perfecting the species, the other developing individuals: one employing birth and death, the other using the intervals between birth and death—everywhere accompany each other, interlocking like cog-wheels. The evolution of species is but part of the great process of life. Not till we recognize a vast system of redemption, saving individuals, do we explain features otherwise superfluous and incredibly wasteful.

It is enough for our purpose to discover this openness to redemptive agencies and to find that individuals are wrought upon by the environment in a manner excessive and useless for the evolutionary process. How this redemption, manifest in the whole realm of life, but gaining a distinct character as a plan of salvation only on the human plane, is identical with the redemption of revelation, may be suggested in a word.

As man stands in the modern world his environment is Christ. When we are born into Christendom Christ is behind and before us, to the right and to the left of us. The modern world is saturated with Christ; it is pervaded by his influence as by an atmosphere. Christ is the environment of modern men. It is no figure of speech, but the plainest fact. This is, in part, a supernatural and spiritual environment: it is yet more an environment by a progressive incarnation in institutions, in social forces, in men.

There is no space here to trace the presence of Christ backward in the life of mankind. It is enough to say that he could not now be dominant in an environment in which he had no place in the beginning. It is unjustifiable to read the doctrine of evolution into the Bible, but if we ask what is meant by John when he says that all things were made by the Word who was with God in the beginning; or by Paul when he speaks of one in the image of God, who is before all things and by whom all things consist; or by the writer to the Hebrews who teaches that God made the worlds by his Son, who upholds all things by the word of his power—these obscure passages open their depths to us when we have been thinking of the eternal Son of God as environing the creation and as the living presence in the environment of the forms of life which culminate in Christlike men. What this means in detail we are learning as the evolutionist, in his own language and under the guidance of his own principles, tells the tale of altruism from the dawn of life.

In the beginning the environment was potentially Christian; throughout the early epochs there was a faint savor of Christ; in the later stages the presence of the Lord of life is manifest more and more. In the struggle for existence conformity to this Christian environment counts increasingly for life, and lack of adaptation condemns to death. But the evolutionary process, which tends toward a triumphant Christian species, is insignificant in comparison with the gracious appeal of the environment to be conformed to Christ by the renewing of the mind. Even now the evolutionary system is scarcely more visible in the glory of redemption than drops of rain are discernible in the rainbow.

Evolution and redemption are two distinct processes, differing in method and results, never interfering, always interlinked and co-operating. Redemption established thus in the heart of the movement of the world, and finally gaining full efficacy in Christ, suffices for the needs of these last times. In connection with early epochs problems arise whose solution calls for a revision of our conceptions of immortality in the light of evolution. Here we can only say that the vast reach of redemption in its actual working suggests that the whole race of men, and all who bear human form, lie in the good will of God, manifest in Christ, as islands lift their summits in the sea, encompassed by

> Immortal Love, forever full,
> Forever flowing free,
> Forever shared, forever whole,
> A never ebbing sea.

"Where sin abounded, grace did much more abound."

*Second in the series of three articles on Evolution and the Fundamental Christian Doctrines, the first of which appeared May 10, 1902.

The College Man's Interpretation of the Ministry

By Pres. Charles F. Thwing

The college man wishes to do good; he is altruistic. As he thinks upon his career, he at once knows that certain choices represent certain elements or qualities in himself. If he enter business, he knows he should have executive faculty; if he become a writer, he knows he should have a gift for interpolation; if he decide upon the profession of the law, he knows he is to be able to see truth in clearness and proportion and to cause other minds likewise to see and to value truth; if he select the medical vocation, he is to feel an ardent desire to bless men in their physical weaknesses and crises; if he seek to be a teacher, he is to love youth and truth and to be eager to use truth as a means and method for training manhood and womanhood.

If the college man, therefore, is thinking about becoming a minister, what are the qualities which he should find in himself?

First, the should find in himself a sense of good fellowship. His life as a minister will be spent with as well as for men. With them he is in order to make their life richer and finer. To secure this result, he is to be with them not simply in exterior relations; he is to be with them in sympathetic thinking and feeling. He is to be able to appreciate their point of view, to take account of their prejudices, to have a tear for their suffering and a smile for their joys. Of course this is only saying that the college man who proposes to become a minister should demand of himself a high type of the gentleman. I do not mean the conventional gentleman, although it is well for the clergyman to be the conventional gentleman, but I mean that noblest quality of substitution by which the college man can enter into the minds and hearts of those whom he serves. The saint's raptures should not from him be remote; the temptations of the fallen he should be able to appreciate; the downward gravitation of sensualism and of materialism he should be able to interpret. The college man, who, as he thinks of his fitness for the work of the minister, finds a mighty sense of good fellowship in himself, should, content with this discovery, pass on to farther self-examination.

One who finds he has a liking for bringing things to pass may fittingly think of the ministry as his calling. For the minister is to do things. He is an executive. His church is a field to be cultivated. His church is a force to be worked. His church is a constituency to be formed, informed and enriched. His church is a community; it is also a part of a community—the relation of the smaller community and the larger is to be made nobly and mutually beneficent. The minister may be insistent upon his own attention to details; he may be concerned only with policies, movements, tendencies. But, in either case, results are to be had. The church is to bring forth works meet not only for repentance, but for edification also. The college man who contemplates the ministry should be an executive, an administrator. If he find in himself a liking to do those things in his class, in his clubs, in his societies, which make for the efficiency of the organization, he can assure himself that he has ability for bringing things to pass. Football captains make first-rate pastors.

In his inventory, too, of his fitnesses for the clerical life, the college man will not forget the place which public speaking fills in this life. That place is large, and that place represents a constant and inevitable duty. The pulpit becomes with each passing decade more unique; it now represents the only place in which a man regularly and constantly addresses the community. The sermon takes on all forms of the literary and rhetorical art. Its conditions are now interpreted in a large freedom. Almost every subject which is germane to the welfare of man is believed to be appropriate for presentation in a sermon. But, under all these diversities remains the one controlling fact that the minister is a speaker to the people. The college man, therefore, in his voyage of self-discovery, must learn his adaptiveness to public address. The one essential element which he has to consider is his ability and liking to talk sense to several or many men in an interesting way. The talk which he gives or shares in may be superficial or profound, simple or ornate, illustrated with stories and made bright by witticisms, or plain and straightforward, teeming with suggestions or narrow in its application—whatever may be its character or content, if the college man likes to talk and is able to talk to the interest of the group which gathers about him, he can feel reasonably convinced that he possesses a faculty most important in the ministry.

The college man should find a still more fundamental element in himself; the desire to use his sense of good fellowship, his executive power and his ability for speaking for ethical and religious ends. This condition is absolute. One may say that this condition is not, however, unique. For the man proposing to become the lawyer or the orator or the merchant should also use every force of his character for ethical and religious ends. But be it further said that, though there are good lawyers and orators and merchants who do not use their powers primarily for ethical and religious ends, yet every minister is absolutely and utterly to use his powers for ethical and religious ends. The failure to make such a use of them is treason. Therefore, be it affirmed that the college man who finds the elements and qualities of his manhood directed toward the highest moral and Christian purposes may believe he is fulfilling a primary condition of becoming a minister.

These four items—good fellowship, executive skill, public speech and ethical and religious ends—of course coexist in different proportions in the case of the different college men. The divine author of a man's being never allows each of these gifts to be bestowed upon the same recipient in their fullness. What a genius for friendship may go along with a lack of executive power! What skill as an administrator may accompany a low degree of acceptance as a preacher! Ah! the contrasts are great and common. But the student, assessing each of these items at its just value, finally adds up the positive and subtracts the negative quantities. If the result indicates that he has such power in himself as I have tried to interpret, he should enter the ministry.

For such college men, well endowed and well equipped, the demand is great in the ministry. For such men the opportunity is broad, wide, high—never more commanding. Such men the Congregational churches are seeking for and cannot find in sufficient number. To such men the ministry is, as Phillips Brooks told the Harvard students in 1886, "the noblest and the most glorious calling."

The W. H. M. A. at Newburyport

The semiannual meeting of the Woman's Home Missionary Association was held April 29 in Whitefield Church, Newburyport.

Miss Kate E. Adams of the Pleasant Hill Academy, Knoxville, Tenn., spoke of the American Highlanders and told what education has done in specific cases in raising the standards of living in this community. Mrs. E. S. Tead followed with an enthusiastic paper on Sights among the Mormons and Mexicans, the results of personal observation on a recent journey. Mrs. Tead visited five schools supported by the Congregational Education Society of which we have the pleasure in sharing the support—schools at Atrisco and Barelas in New Mexico and at Bountiful, Lehi and Provost in Utah. At Provost the school, with a well-equipped kindergarten, is situated next the Mormon tabernacle, and one of the teachers boards in the family of a former wife of Brigham Young, where she is most comfortably located and cared for in contrast with teachers in some other places, who live a lonely life in their schoolhouses, lacking many comforts and even the necessities of life.

Rev. J. T. House, president of Kingfisher College, Oklahoma, spoke of the marvelous rapidity of growth of this community and the spirit of commercialism in the life of this new territory.

He told of the early struggles in erecting the first college building, and the Doxology which they sung upon entering it while yet there were no partitions, no glass in windows and no permanent floors. With what pride and interest the people have watched and contributed to the growth of the institution, and how at last they have secured the promise of $25,000, if the community will raise $75,000.

In the afternoon Mrs. H. Hammond Cole, whose husband was pastor of the First Congregational Church in Alaska on Douglas Island, presented the work in that picturesque and wonderful section. Our denomination has three churches in Alaska—at Douglas Island, at Valdez and at Nome. Mrs. Cole gave an interesting account of their methods of work which must be personal, and also a vivid description of the work in the famous Treadwell Mine with its five mills and 960 stamps.

EUNICE Y. C. WHITE.

It is significant that at the recent meeting of the Anti-Alcohol Congress at Bremen the leader of the Vienna labor party, Dr. Fröhlich, maintained that it was putting the cart before the horse to describe alcoholism as invariably the chief cause of social misery. He contests, as do many students of social phenomenon in this country, that alcoholism often is a consequent of social maladjustment and that to overcome the use of alcohol there must be a general elevation of the standards of life.

The Annie Laurie Mine:

A Story of Love, Economics and Religion*

By David N. Beach

Chapter XXIV.

AULD LANG SYNE

AFTER nine and a half months of hard work at the Annie Laurie Mine, with George Wilkinson as superintendent above ground, with Douglas Campbell as superintendent in the levels, and with results far beyond the most sanguine expectations of the Old Guard, whose very lives were bound up in the success of their enterprise,—Duncan McLeod was about starting to spend a month with his mother at Stirling, and to bring her back for a summer in Colorado. There were reasons, physiological and diplomatic, in view of the program which he was then carrying out in relation to Mr. Bonaparte Sharp, why he had given her only twenty-four hours in June of the previous year; but he had promised her a full month when the Scottish hillsides should be wearing their early garb of flowers and of green the next year.

The night before his departure there was a great gathering of the people of the Annie Laurie Mine in the hall of the Miners' Club. All work had been suspended in honor of the occasion, and no well person, not absolutely prevented from attendance, was absent. Glimpses of what occurred at the meeting will perhaps interest the reader.

There was singing by the double quartet of the Miners' Club. There was some excellent violin and other instrumental music. A chorus of school children, trained by Angus McPherson,—for the mine had already become a place of homes,—sang superbly a piece specially composed, both the verse and the music, in honor of their departing hero. Then there was a recess, at which the women of the mine served some very appetizing light refreshments. The second part of the evening's exercises consisted of several short speeches, followed by the distinctive farewell.

George Wilkinson spoke first. He read from a paper. This is what he said:

"I stayed here during the troubles at the mine, as you know. I had three reasons for doing so, namely:

"First.—To watch, to post our president, and to be brakes, so far as I could be, to a car that had broken its couplings, and was running 'wild' down a steep grade.

"Second.—To do a large amount of reading on industrial, economic and social questions. It has not always been with me at it has been since we have been acquainted. I have widely known the world. I had a considerable collection of books in this deparment when the bolt fell, and Mr. Hope, thereafter, purchased for me, on my successive orders, large additional instalments. I read, during that black year, as steadily and persistently, almost, as Mr. McLeod must have seen honor students read at Edinburgh.

"Third.—To make a study of the old industrial-economic system, introduced here by Mr. Bonaparte Sharp, in comparison with the new which it displaced. What this study, undertaken along with prodigious reading, taught me, is to me of priceless value. Suffer me to state briefly some of my conclusions:

"No man should undertake seriously to better the industrial-economic situation without much reading and study; but, at the same time, a large proportion of what is written is of little worth. The first value in the literature of the subject is the facts which it marshals. But, after you have come upon about so many of them, they largely duplicate one another. Furthermore, while the facts are all-important, they are, at the same time, simple, and bear almost exclusively, so far as they have pertinence, in a few practical and easily apprehended directions. The second value of the literature is the formulation, as yet very imperfectly done, of theories, justified by facts and experience, looking toward industrial-economic betterment. That which grieves you, let me add, and at times almost maddens you, in the literature, is the abstract, untested, unvitalized theorizing and preaching on the subject. Read, then, I would say in summing up; yes, read widely and profoundly; but understand that much of the reading is a rubbish heap, and that one may readily be warped away from practical views and from actual service by the mere glitter of its wordy tinsel.

"Regarding current methods of economic and social betterment, it requires to be said that, while most of them are actuated by high motives, and many of them are of considerable value, they in large degree miss the point. To make enormous benefactions, for example, to universities, colleges, technical schools, libraries, hospitals, and so forth, is, of itself, praiseworthy; and much of it is, and, as time goes on, will tend more and more to be, of high service. But to put, in these directions, the main strength of efforts for the betterment we are considering, is a mistake, from either of two points of view. Such benefactions largely operate, on the one hand, whether intentionally so or not, as covers for most reprehensible industrial-economic practices in getting the money, a fraction only, and often only a very small fraction of which, perhaps hardly one per cent., is thus donated. On the other hand, such benefactions very generally undertake to heal the surface of the industrial-economic disease, instead of reaching and removing its underlying causes. It is like medication, instead of building up the system. It is like battling epidemic and contagious diseases while taking no account of bacilli.

"Combination, centralization, and the trust principle, have, doubtless, great merits, when we shall have learned properly to apply them; but I am sure, and particularly from my study of the two systems of running this mine, that they tend to grow top-heavy, and to lose in initiative what they gain in facility,—in fact, to lose much more than that. There is such a thing as organizing too much. A thing may be had too cheaply. After a certain limit is reached, as with putting on flesh, bigness becomes an incubus, and, carried far enough, means death. Our men have made this mine a success, on the contrary, because cheapness was not a main consideration here; because the mine, in its organization, was not part of an endless chain, but was a very winsome chain by itself; because it was not too big; because our people could grasp it, love it, put their lives against it, and see it gain; because, in short, it was their own Annie Laurie.

"Finally,—and this was what my comparison of the old with the new system during that dark year absolutely confirmed me in,—one may plant one's self, without fear of successful rebuttal, on this fundamental proposition, namely: Any departure from the soundest industrial-economic righteousness is business folly not less than moral folly.

"The laborer is, indeed, worthy of his hire; and capital, by the same token, is worthy of its hire. Individualism and self-interest, in their true sense, in short, so far from being ignored, must have their place and initiative and reward. The denial of this, by socialistic programs, weakens the entire betterment campaign. On the other hand, nevertheless, nothing is good in the way of individualism, or of self-interest, which is not goed for the mass of men, or, at any rate, which works injustice, discrimination or damage to the mass of men. On this principle, the management of this mine, not only in a friendly adjustment of grievances on the few occasions when they have arisen, but also in granting every faithful employee a generous share in its profits, over and above wages; in permitting the men to acquire a reasonable part of the stock of the mine, and to be correspondingly represented on its directorate; and, at the same time, in adapting these privileges, as they have been successfully adapted, so as not to work injustice to the large amount of capital here invested, in the 'undivided decrement,' or in any other respect,—all this has, in an all-round way, laid the industrial-economic foundation for the large success that has here been attained.

"Bonuses, on the contrary, rewards, benefactions, and even social settlements,—though these last, rightly applied, are particularly valuable,—can never, of themselves, bring industrial deliverance. Mr. Williams, our late assistant general manager, for example, received instructions from Mr. Bonaparte Sharp, at a desperate moment in that dark year, to spend money lavishly in some of these directions, and I was consulted about the carrying out of those instructions. To a certain extent I advised it and co-operated with it; but it got no grip even on the few earnest men that were then at the mine. It was a sort of tip. It was a gift to blind the eyes against the patent and palpable injustices, which, under that management, were continually practiced on the men.

"Do not for a moment, I pray you, infer, from what I have said, that I consider that we have attained perfection at this mine. We have yet much to learn and much to accomplish. But I am absolutely certain that the fundamental principle of even and inflexible industrial-economic justice toward all parties and interests concerned, which underlies the conduct of this mine, is that on which alone success may ultimately be expected anywhere and everywhere.

"The world is waiting, in short, not so much for more gifts, funds, rewards; not so much for more good deeds, kindnesses, altruisms, as for even-handed justice; for a chance for all; for a sense of responsibility on the part of all men for the good of all; and for a jealous and chivalrous defense, on the part of all, of the rights and possibilities of each. This, indeed, will never adequately come, it may be safely predicated, without the transforming power of that religious life which has been the supreme distinction of this mine; and without, likewise, that glow and enthusiasm and tenderness which have been here embodied in warm human loving,—which last is the distinctive mint mark, if I mistake not, of religion. But religion even, and love even, will get small headway until justice arrives; justice industrially, justice economically, and justice socially."

When the applause that followed this speech had died away, Douglas Campbell arose from his place, half way down the hall,

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and walked to the front. It was the first time. It took all but two or three persons by surprise. The clapping of hands, which had begun on general principles, turned, when the men perceived what was coming, into an ovation that was simply thunderous. Patrick Sullivan was equal to the occasion. He jumped on a chair. Douglas hung his head like a frightened girl. It was Erin's innings. With equal education and opportunity, it might have been O'Connell that spoke While the stillness was such that one could almost hear people breathe:

"Him, men o' the Annie Laurie Mine," began Sullivan, "that made Mr. Hope's an' Mr. McLeod's thoughts for us possible to be wrought out; him, the modist, the silint, the unsilfish, the helper of iverybody, beatin' ivery man wid the drill, ivery man wid the hammer, ivery man wid pick an' shovel, ivery man in bein' good, ivery man in not knowin' he's anny wort' at all, admired a'most like Mr. Hope, an' worshiped a'most like Mr. McLeod,—I'm a movin', Mr. Chairman, t'ree cheers fer him. Whin that hiretic, McLean, had done his worst, wid all the drinkin', an' swearin', an' gamblin', an' bein' lewd fifty ways, an' loafin' on jobs, an' fillin' out lyin' time cards, an' stealin' ore, an' takin' life; an' whin that anti-pope, the auld Grandmither Williams, had got some of the levels clared up a bit, an' the house scrubbed a mite, an' fit, b' this time, mebbe, fer pigs to live in,—along comes the bist man, b' the Holy Mother! in the Rockies, barrin' his two big brithers aforemintioned, an' the mine is the glory she is today because o' him. T'ree cheers, thin, fer that good Catholic, Douglas Campbell!"

Patrick Sullivan's voice, as he spoke, notwithstanding his accent and dialect, was sonorous, well modulated, full of passion, and there were tears on many a cheek before he was done. The three cheers became nearer thirty; the men rose in a body; made for Douglas Campbell, Sullivan leading them; seized a table; detailed four stalwart men to officiate, one at each leg; and, when they had it level and steady as a rock, high above the men's heads, they lifted Douglas upon it, there to make his speech. Then, all standing, they awaited what he should say.

He could not command himself at first. His trying to do so brought a sympathetic lump into many throats. After that, he was stage-struck, until he caught Margaret's eyes. For Margaret had come in the previous autumn, she and the bairns, from St. Ninian, and alone. Duncan McLeod's favorite project of her man's going to fetch her could not be managed, such, in the peculiar circumstances, was the pressure of work at the mine. Margaret, moreover, had not been in the camp two weeks before she was, to all the women and children there, what Douglas was to the men. When he caught her eyes, a look came into his face, and he read from a paper these words:

"You remember July 1. The Jew's coming back to Jerusalem scarce excelled it. Men laughed, and cried, and hugged and kissed one another like women. You remember the first service, and Duncan's sermon, from, 'When the Lord turned again the captivity of Zion we were like them that dream.' It has, men, been a dream ever since, but a true dream, thank God! and a dream getting more wonderful, and yet more wonderful, day by day."

Here there were a stillness and sobs, and then Angus McPherson started,—

"Praise God, from whom all blessings flow!"

"Duncan," Douglas continued, when the singing had ceased—"Duncan took pledges of us, that night, in the cañon. I am to report on them. Not a man broke the moral pledges. The pledge to Christ only eleven men broke. They were, all of them, in infidel camps, and their lapse was of the head, not of the heart. Nine of them have turned again. The other two are in the mood of Thomas, the week after the resurrection, wanting to believe, but not yet quite able to do so. They will get a glimpse of the Lord soon, as Thomas did, and then all will be clear.

"Only one more word, men. Looking back on all that has been accomplished at this mine, that word is: Christ did it. Economics did not do it. Sociology did not do it. Those two personal fountains of love and inspiration, even, whom we think of with special gratitude tonight, did not do it. Were I at liberty to divulge some of the secret history of this mine, the proof would amount to a demonstration. But none of us needs to have it demonstrated. We know it. He who filled the nets, and the fish's mouth, is under, and behind, and above, and beyond the economics, the sociology, the wise, intrepid and inspiring leadership, the capital and the labor. 'Without me,' he says,—and the Annie Laurie Mine attests it,—'ye can do nothing.'"

"Amen!" "Amen!" "Amen!" rose on all sides, and Patrick Sullivan was two seconds ahead of Angus McPherson in starting,—

"All hail the power of Jesus' name!"

When all were in their seats again, John Hope rose from beside Douglas Campbell and walked to the front. Hearts were too tender for applause. Before he could begin, however, George Wilkinson was on his feet. "Gentlemen," he said, "I propose that our demonstration for this speaker be on this wise: upon due signal, let us rise, and say together these words from Tennyson, out of the Wellington Ode:

"'On God and Godlike men we build our trust.'"

When the entire audience, standing, had, like the roar of Niagara, recited that great line, John Hope, blushing scarlet, said, when all were seated:

"A duty has been assigned me tonight; but, before I discharge it, suffer me this word:

"The two experts that have preceded me, one in economics, the other in religion, have credited the success of this mine to its sources, to justice, and to the Lord Jesus Christ. I am sure we agree with all that both of these men have said, but there is one factor,—referred to, indeeed, by Mr. Wilkinson, in his words about religion's 'mint mark,'—which I cannot but emphasize. Mr. Campbell has intimated that there has been a secret history going on here. I know something of that secret history, as well as he. We had a touch of it just now. When he was stage struck, towering up yonder on that table with human feet, there was a secret history about how he got over it. I glimpsed it. Perhaps it did not escape others of us. *Eyes* did it."

At this ensued, first a smile, then laughter, and then three cheers for Margaret Campbell, led also by Patrick Sullivan, while two lovers, of fifteen years' standing, hid their faces like children.

"Men," John Hope continued, "'Love is of God.' Great, deep, passionate love,—God's best human gift,—has been a main factor in making our mine what it is. The homes here, the women, the children, the deep romance of living, have been God's beautiful instruments in effecting what we thank him for tonight.

"Mr. McLeod," John added, while Marjorie Campbell, Douglas and Margaret's sweet girl of thirteen, brought forward a mysterious something covered with a drapery—"Mr. McLeod, it was agreed that our love-token to you, as, for a season, we part tonight, should be a gift from the women and children of this mine. Nothing short of the mine itself, and a half dozen others, could adequately express what we men think of you."

Here the men went wild, and Duncan hid his face in his hands over the desk, until, after some moments, John stilled the rounds of applause.

"Mr. McLeod," John concluded, in a voice much shaken, "the best people of this mine, its women and its children, present you"—here Marjorie dropped the drapery, and handed Duncan some elegantly bound volumes—"present you with the works of two men: Phillips Brooks, who, as no other man in our time, has lifted up his voice in the evangel; and Henry Drummond, your personal friend, who, as no other man in our time, has laid hold on life for Jesus Christ."

Duncan cannot speak. Again and again he tries to, but his face gets into his hands again over the desk. Then Jamie McDuff comes to the rescue. He can speak little except dialect, but he trusts that its witchery may at least serve to draw the fire away from somebody else who is in peril, and he says:

"We hae had a braw meetin'. We hae harkened to muckle learnin', an' nane ower muckle either, an' it has been verra pleasant to the ears, an' edifyin' to the heart. But, Maister Chairman, I'm a thinkin' ilka ane o' us wid like to hae a pairt; an' I'm a proposin' that, after oor Duncan has pit up a bit o' prayer, an' has said the blessin', we a' tak' haud o' ane anither's hands, an' sing a' thegither that gude sang o' Rabbie's, 'Auld Lang Syne.'"

Jamie saved the day. Before he was done, Duncan's head was up. He never seemed so erect and tall and beautiful before. "Marjorie, I thank you," he said, when Jamie ended, "and I thank every one at the Annie Laurie Mine." Then, at a motion of his hand, all were on their feet. "Let us say together, 'Our Father,'" he added, and their voices, as of many waters, ascended again. Then, after the blessing, you might have passed an electric current through three hundred and twenty-nine pairs of clasped hands, while they sang "a' thegither that gude sang o' Rabbie's."

While its mighty notes, and its mightier sentiment, are rolling heavenward, let us hastily slip out, lest it pain us to bid them, and all that they stand for, good-bye.

Chapter XXV., the closing chapter of The Annie Laurie Mine, entitled At Drummond's Grave, will appear next week.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 1

Mrs. Erastus Blakeslee presided and spoke especially of the power and beauty of the book of Ephesians. Miss Kyle gave extracts from a letter from Miss Matthews of Monastir, where the missionaries seem able to dwell in peace of mind as far as their own safety is concerned, even in the midst of political turmoil. A letter was read from Dr. Rose A. Bower, at Sakanjimba, Africa. She is anticipating a furlough within a few months and is making preparations for a visit to home friends.

Miss Gilson, writing from Melsetter, to which she was transferred from Mt. Silinda a year ago, reports the work which was then so small in its beginnings as having made fine progress. The school of thirty-two pupils, her "big sons and daughters," must be crowded in the limited quarters, but it is very interesting. "Until recently all the bread had to be baked in the oven of a small stove. Mr. Longden, the magistrate, gave the bricks, and one of the young men has built a large brick oven under an open shed. All the pupils work at least an hour a day. Two grind our corn in a hand-mill; usually four cut the wood for the day, which I buy in small bundles from the women, giving half a cup of salt for a bundle. One boy, with the little boys to help him, works in the garden. Three are putting in the posts for a wire fence around our six town lots which have just been granted by government."

The need of sympathy and prayer for missionary children was emphasized by a missionary mother who was present, and Mrs. Strong gave an interesting picture of the missionary family in the Auburndale Home, where boys and girls from many homes are gathered, while the parents are in the foreign field.

Closet and Altar

FACING TRIALS

The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.

The Christian's midnight is to be the land of the midnight sun. In the creeks and inlets of the Norwegian coast there is light enough to read at midnight, and the Christian at midnight has light enough to read the promises and to discern the presence of his Lord.—*J. H. Jowett.*

The grain must first be pounded in the mortar before it is fit to be made into bread; I am willing to suffer if it is to make me a better Christian.—*Brahmin convert in India.*

Trouble is not such a new thing to you. But it is to me, and I hear it saying many things. Some I never knew before; others one has heard, but never believed; others one has heard often, and as often forgotten. But the great benediction of it seems to lie less in the personal elements than in the larger views one gets of what is permanent, eternal and worth living for.—*Henry Drummond.*

Lowly and solemn be
Thy children's cry to thee,
Father divine!
A hymn of suppliant breath
Owning that life and death
Alike are thine.

O Father! in that hour
When earth all succoring power
Shall disavow;
When spear and shield and crown
In faintness are cast down—
Sustain us Thou!

By Him who bowed to take
The death cup for our sake,
The thorn, the rod;
From whom the last dismay
Was not to pass away!
Aid us, O God!

—*Felicia Hemans.*

Tell the mocker that Jesus Christ does not bribe his disciples; tell the taunting fool that in this warfare every man is to be a soldier, trained by the severest discipline; but tell them also that are without, and who mock and taunt and wonder, that there is no such bread as that which comes down from heaven. —*Joseph Parker.*

Thou hast been ever at our side, O Christ the Lord of Glory and the sinner's Friend, and our experience of joy and sorrow has taught us evermore our need of Thee. Thy patient love has raised us in defeat and shared our joy in overcoming. Thou hast not chastened us wantonly or denied us the desire of our hearts without a reason. Thy love is wiser than our wish: Thy thoughts are high above our thoughts: Thy gifts more blessed and enduring than our hopes. We thank Thee for all experience of Thy love and for the expectation which brightens as we live with Thee; for life redeemed and glorified; for counsel which has been always wise and care that holds us to our best in thought and word. Fulfill, O Lord, Thy purpose in us and give us some share in Thy work on earth, for Thy love's sake. Amen.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

May 10, Sunday. *The proportion of Judgment.—Luke* 12: 41-48.

God's judgment is not arbitrary, it is not indiscriminate. Our human expectation of great results from great equipment is a reflection of his thought. Yet guard against judgments, founded on our necessary ignorance of what our neighbor's equipment really is. There are unknown hindrances and unexpected weaknesses which must always lead us to charity, even when the case seems clear against some one who has a larger endowment than ourselves.

May 11. *Interpreting the Time.—Luke* 12: 49-59.

They were weather wise and wisdom weak. Note the significance of the passing moment and the call to sober breadth of view. How many of us spend much time on the study of utterly insignificant gossip or details of passing show, and rarely think of the eternal meanings of our daily experience. Observe the work of God which remains to be done, across the frontier of human vision and the confines of our present life. Christ will want trusty helpers then—are we fitting ourselves for the coming opportunity?

May 12. *A Foreigner's Faith.—Mark* 7: 24-30.

Christ's limitation of his own personal work to the Jews was deliberate. But there were exceptions, first fruits of the Gentiles even before the cross and the resurrection. Remember the many anticipatory pictures of the Old Testament—Enoch's communion with God and translation and the prophetic promises of a universal peace and righteousness, for example.

May 13. *Opening Deaf Ears—Mark* 7: 31-37.

The action here is suggestive of the sharing of life. The saliva is like the blood. On another occasion Jesus used the same means to restore sight to the blind. It should suggest to us the communication of his life, which is our hope.

May 14. *The Law of Marriage.—Mark* 10: 1-12.

How far removed this is from the sentimental and selfish views of marriage which are so powerful among us. Sentiment is not excluded, but the fundamental law of social growth by the mating which builds families is the emphatic thought. There is hardly a better place to study the reserves and silences of Christ. Note that he says husband and wife are one flesh—whether they are of one spirit is for them to determine. The moment marriage is regarded as the keynote to right social order the question of divorce simplifies itself. Happiness is not the end of marriage, though in the mercy of God it is its normal accompaniment.

May 15. *Blessing Little Children.—Mark* 10: 13-16.

What are the qualities of the childlike spirit? Not the unconscious innocence of childhood, which must perish, but the love of innocence and simple faith. Compare the Beatitudes. If Christ was indignant with those who hindered parents when they would bring their children to him, what must he think of parents who never think to bring them?

May 16. *The Rich Young Man.—Mark* 10: 17-22.

We recognize this young man's lost opportunity—do we also recognize our own, which by God's grace is not yet lost? His desire for the eternal life was tested by his love for the passing life and proved inferior. Contrast Christ's words to Martha about Mary's choice and his words about the treasure and the heart. Possessions often block the door when Christ would enter—and they are not always great possessions.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 17-23. **The Lad with the Loaves and Fishes.** John 6: 9-13. (A meeting with the Juniors.)

Of all the boys and girls mentioned in connection with the story of Jesus, which would you rather be? The little child whom he set in the midst of his disciples as an example of the qualities essential to membership in the kingdom of God? The son of the widow of Nain, who at the Master's touch arose from his bier and began to speak? Or the little children who, contrary to the judgment of the disciples, Jesus was eager to welcome into his presence and even to take up in his arms. But all these were simply the recipients of the bounty of Jesus Christ. This lad with the loaves stands out alone as the one child in the New Testament who ministered unto him at a critical moment in his life and through him served a great multitude. After all would not you choose to be the boy who helped Jesus to perform a miracle that meant invigoration to so many?

We know so little about this lad that we can only speculate with regard to his motives in joining this company. It seems probable to me that at the beginning of this day he had little idea that he would play so important a part in its developments. The beauty of the service of childhood is that it is so unconscious of the good it does. We older persons too often enter into the field of human helpfulness with cool premeditation, calculating the effect which our good deeds may have not alone upon others, but upon ourselves. I once heard a bright college girl tell of offering the shelter of her umbrella to a poor old woman. As she walked down the street with the old lady under her protection, she had a secret longing all the time to meet some of her friends who would be impressed by the kindness she was extending. But as a child acts out its own natural best instincts it not only brings joy to others, but its ministry is not tainted with the slightest self-assertiveness or self-seeking.

This boy surrendered to Jesus' uses just what he had. Christ wants the natural possessions of youth—its spontaneity, its hopefulness, its daring. Children are not well pleasing to him when they simply imitate the services which elders render him. Religion becomes hard and uninteresting when a child tries to pray prayers of the same length and character as his father's, or to aspire to the same sort of Christian experience that his aged grandmother has realized. Christ wants your own thought of God, your own desire to be good, your own sense of duty, your own beautiful and matchless forms of ministry to the sorrow and weariness of others.

Boys and girls who bring their own special possessions to Christ are sure to find them marvelously increased. How that lad with the loaves must have felt as he saw basket after basket filled to the brim with food for the multitude! One never knows what his talent is worth until he puts it in the Master's hands. Only two little fishes and five barley loaves, but lo, the increase! Only ability to sing a song, to smile a welcome, to say the soft word that turns away wrath, to influence a friend, but consecrated to Jesus, how influential it may become. As Dr. Gladden has said in his beautiful story entitled The Lad with the Loaves: "We hear of the wonderful things that the magicians can do, but there is no magic like love. It may not be that the bread which we give away will multiply in our hands as it did in his, but it is true that the bread of life which we give to others—the truth, the sympathy, the friendship—will always increase as we impart it."

The Home and Its Outlook

Jack-in-the-Pulpit

Said Jack the Parson, "Firstly,
Dear brethren, I aver,"
(As yet 'twas early April
And few the flowers astir)
"That Promptness is a virtue
I'd fain on you confer.

But, secondly," he added,
"Lest frowardness beguile,"
(A sudden, biting snow-squall
Had swept the forest aisle),
"Upon the claims of Prudence
'Twere well to pause awhile."

"Then, thirdly,"—from his pulpit
He peered (on every side,
Upsprung, at last, the blossoms
In gayest colors vied),
"I feel that I must warn you
Against the sin of Pride."

"And lastly, Praise is comely
And you may well desire"
(For now the woods were vocal
Through chancel, nave and spire)
"To have my discourse ended
And listen to the choir."

—*Sarah G. Day, in From Mayflowers to Mistletoe.*

The Impending Guest

BY ELLEN CONWAY

Some women are born hospitable, some achieve hospitality, and some have hospitality thrust upon them. Mrs. Jones is all three kinds, especially the last. But worms will turn. And the experiences of last spring have led Mrs. Jones to wonder in her gentle soul whether a hostess has absolutely no rights that a visitor is bound to respect.

About the middle of April came a letter from Mrs. Robinson, a dear friend, and as welcome as any but a sister could be. Would it be convenient to have her spend a few days, early in May? Mrs. Jones wrote at once that it would be delightful, and that she hoped the "few days" might lengthen into a week. Then began the preparations.

Do not let Mrs. Jones fall under the ban which awaits those who try to "make an appearance," to "put their best foot forward." The preparations were simply to get necessary work out of the way, and leave leisure to enjoy the visit. The house cleaning was hurried forward, at some extra expense and a good deal of extra trouble. A seamstress who had been engaged for the first week in May obligingly exchanged it for the third, and the little Joneses agreed not to mind waiting for their new ginghams, since mamma was to have such a nice visit from such a dear friend. Less easily, Miss Mary Jones was persuaded to postpone the party she was to have given early in May. The reception which closed the season at Mrs. Jones's club was to be held the first week in May, and tickets must be secured in advance at a dollar each. Mrs. Jones bought an extra one. The ladies' night of Mr. Jones's club loomed up for the same week; he could take only a single guest, and must decide at once. Mrs. Jones did not feel like leaving Mrs. Robinson at home, and Mr. Jones sent word that he would forego his guest ticket.

The first of May came. The mails were eagerly watched. No word from Mrs. Robinson. A letter though, from Miss Smith—another old friend—who "is to be in the neighborhood of Boston, and if it is perfectly convenient, would so much enjoy a glimpse," etc. The Joneses have no spare room, and are in the habit of doubling up for a visitor, but cannot so easily treble up for two. Mrs. Jones is obliged to write Miss Smith that she is expecting other company, but feels, as she does it, that she may be thought inhospitable.

The days go by. The time of Miss Smith's proposed visit passes. She might perfectly well have come, as it proves. Mr. Jones goes alone to his club dinner. Mrs. Jones gives away her dollar ticket. Warm weather is early this year. Mary Jones is afraid it will be too hot for a party. The little Joneses mourn their promised ginghams. The first question as they come in from school is, "Has Mamma heard from Mrs. Robinson?" The family annoyance is fast turning to indignation. Mamma tries to calm it by the suggestion that some one may be sick. "Couldn't she write?" say the children.

Sudden at the last, a postal card preceding her by a scant half-day, in the third week of May—the seamstress's week—she comes. No one has been sick. "But it is so hard to plan ahead," she says, smilingly. "And of course I knew you wouldn't make any difference for me."

This experience is but one of many. Earlier in the season a young cousin, coming to the city for shopping, wrote to ask if a certain Sunday, two weeks ahead, would be a convenient one for the Joneses to entertain her. Mrs. Jones had intended asking other friends for that Sunday, but the invitation had not been sent, and she wrote to the cousin that they should be glad to see her, but added her suggestion that the line of goods she wanted could be bought to better advantage a little later. She rather expected a letter saying the shopping would be postponed; but getting none, made the usual arrangements for converting Susie's room into a guest-chamber, which involved, beside the ordinary changes in bed and dressing-table, carrying upstairs the entire contents of a closet, bureau drawer, and sewing-table piled high with work. An extra supper was ordered, but no cousin arrived, though Susie slept upstairs on the chance that a late train might bring her. On Tuesday came a letter, saying that the cousin thought Mrs. Jones's suggestion about delay a very good one.

A year or two ago, Mary Jones, at home for the holidays, received, one Friday afternoon, a telegram from a college friend in Delaware: "Will be with you Saturday night. Telegraph if not convenient." Mary was as much astonished as any one, but, on being closely questioned, admitted that she had probably told Betty—with a dozen others—to come out to Blakewood if she ever came to Boston. No doubt Betty had had some unexpected opportunity to come this way, and did not want to let the chance slip. Mary had had one visitor already, and was planning to devote the rest of her vacation to sewing; the family were all tired after their Christmas exertions; the cook's temper was showing signs of strain. But no one had the nerve to telegraph, "Not convenient."

Saturday evening, Betty came, gay and charming, and priding herself particularly on the energy and promptness with which she had arranged the visit. "I was sitting sewing with Sister Carrie, yesterday morning," she explained, "and all at once I said: 'I believe I'll start back to college early and spend the rest of the vacation with Mary.' And here I am!"

Mrs. Jones's experiences are not unusual. Other housekeepers are beginning to long for a tightening up of the conventional screws. The guests who "feel perfectly free" to come when they please are growing too numerous, and hostesses, for some mysterious reason, do not feel the same freedom in refusing to have them come. And yet there are, in every household, times of perplexity or anxiety not of the sort to be entrusted to telegram or even letter, when the presence of an outsider adds almost intolerably to the strain. The self-invited guest should be scrupulous to propose herself in a way that will make it easy for her visit to be declined, and if it is accepted, should be extra punctilious about making it at exactly the time agreed on. And general invitations given by sons and daughters, in these days of large acquaintance and easy travel, should never be treated, by courteous young people, as on a par with those coming from the *bona fide* head of a house.

The Evergreens

We watch far lovelier lives than ours—
The sun-fed fruits, the brilliant flowers,

The summer grain—an affluent sight!
The woodland blossoms red and white—

And when the leaves are growing old
Autumn's full recompense of gold!

All growths that gladden field and wood,
By us are rightly understood;

For are they not our kindred though
They perish in the frost and snow?

We watch their fleeting joys and fears—
We who outlive the lapse of years,

To front old Winter's frowning gloom
With potent prophecies of bloom!

We are the allies of the Spring,
Whose sacred promises we bring

To make Earth's bosom less forlorn
Through faith in foliage yet unborn.

—*William Hamilton Hayne.*

In human intercourse the tragedy begins, not when there is misunderstanding about words, but when silence is not understood. Then there can never be an explanation. What avails it that another loves you, if he does not understand you?
—*H. D. Thoreau.*

For the Children

Toots

BY JEANNETTE A. MARKS

Toots's morning duty after greeting Putty, the cat, with a frantic rush, a mad wagging of his ragged skye terrier tail and a few playful jumps, was to bring in the *Daily Chronicle*. This duty took his entire attention, as the *Chronicle* was a large paper and Toots a small dog. Toots always brought it to Georgia, who in turn handed the newspaper to Uncle Ben as they sat at the breakfast table. Each day Toots wagged himself all over with fresh joy. These good people were dearer to him than all the nicest dogs in the world. With eager eyes looking out of a shaggy fringe of blue-gray hair he devoured Georgia. Why should the usual reward be so long in coming?

"Wow!" and up sat Toots on his hind legs, his right fore-paw raised in military salute as Georgia began buttering a piece of bread for him. Motionless as a sentinel at attention he waited. Slowly Georgia went on with the buttering. Toots's paw fairly trembled with delight over the coming morsel.

"Georgia," said Uncle Benny, "do give that poor little wretch his breakfast. He's just as hungry as you are."

"O, but this is discipline, Uncle Benny, and Madelaine Jones's father says discipline is good for everybody and not only soldiers."

"Wow! wow!" said Toots, as the morsel dropped into his mouth and he sat up expectantly again.

"Georgia," said Mrs. Oakley, as she glanced with an amused smile at Toots's sober, shaggy little muzzle lifted so anxiously, "what are you going to do this Saturday?"

"I'm going over to play with Madelaine Jones in the new hayfield."

"O, but Mother doesn't want you to go, dear. You know that Dr. Hiram told you about your throat and not getting overheated or overtired."

"But, Mother, I'm all right and this is my only holiday. O dear! why can't I do what I want to?" And Georgia's eyes filled with rebellious tears.

"Wow!" barked Toots in reproachful tones. Wow always meant "More, please," and wow, wow, "Thank you."

"Wow," again barked Toots, and Georgia impatiently dropped on his nose the last piece of buttered bread. "Wow, wow!" came the courteous "Thank you."

Just then Uncle Benny left the table to hurry for his eight-thirty train to town. As he passed he mussed Georgia's hair, kissed Mrs. Oakley and solemnly held out his hand to Toots, who as solemnly placed his little paw within the big palm. Under cover of holding Toots's paw, Uncle Benny whispered to Georgie, "Try to do as mother wants you to and don't go over today." The ugly, rebellious look cleared away from Georgia's face; Uncle Benny had a "wunnerful pleasin' way 'boaut him," as old Lucy always said.

Georgia got up, too, and ran with Toots out into the front porch to say good-by. Toots sometimes felt it necessary to shake hands more than once, and this morning with pathetic eagerness he waved his little paw at Uncle Ben, who shook it again and patted the little fellow's shaggy head.

"Be good children," said Uncle Ben, as he drove away.

"Here Tootsie, Toots," called Georgia, and off they scampered for the chicken yard.

Georgia meant to be a very good little girl that day, but the longer she thought of the lovely new hayfield and of Madelaine Jones the more tempting they were. Wrongdoing never looks altogether wrong at the time, and Georgia thought to herself, "I'll just go outside the yard and see how it seems." Toots left a squirrel he was barking at and obediently followed his little mistress. Once out of the yard, Georgia thought it would not be wrong to go as far as the next fence. Just that moment she heard old Lucy calling.

"Georgie, Aw! Miss Georgie, yo mother done want yo, honey. Aw! Miss Georgie!" Georgie hurried on. She knew by this time that she was doing wrong. Perhaps Lucy had not seen her. Anyway there was no time to be lost. She could hear old Lucy still calling.

On, on hurried the guilty feet. Georgia thought to herself "I'll only stay a little while. Mother will never know I've been away. I don't believe Lucy saw me."

The sun was very bright that morning and the air clear and lovely. It was almost possible, everything without was so lovely, to forget the unloveliness within. Yet Georgia was troubled as she ran towards the new hayfield where she was going to play with Madelaine Jones. Even Toots did not seem his usual frisky self. He did not make lively leaps at the butterflies, he did not mischievously bite the flower heads off the wild carrot along the road, or bark with delight at a clumsy hop-toad. Soberly this merry little skye terrier trotted after his little mistress.

But there was Madelaine Jones waving her hat in the air and all regrets for disobedience disappeared from Georgia's mind. She thought only of the new hayrake to ride upon, and Dick and Dean, the two big horses, to pat, and Madelaine's new doll Cassandra to dress and undress. Even Toots began once again to frisk about and beheaded a sticky toad stool which he took by mistake for a carrot top.

"O, Madelaine where is the new hayrake?" said Georgia.

"Philip is riding it up in the further corner of the field. Come first and see my doll,"

Cassandra was promptly unearthed from a domesticated hay mound and displayed with due maternal pride. Toots was so moved by her impressive human qualities that he at once offered his paw. The two little girls laughed long at Toots's attitude of solemn deference before the big doll and then tried Cassandra's best French cap on the dog. Poor Toots looked very meek with the bright pink bows tied under his little gray chin.

For half an hour the children played thus and then happened to think of the new untried hayrake. Off they scampered, Toots at their heels. Dick and Dean were drawing the hayrake around the field, gathering the hay in great delightful rolls which were dropped behind with a click of the steel rake. On rushed Georgia and Madelaine, Toots leaping and barking in the rear. "Yap, yap!" he barked at the little girls, jumping on them and tumbling wildly around their feet. Georgia by this time had entirely forgotten Uncle Ben's whispered words and old Lucy calling her back to her mother.

"Philip, Philip!" called Madelaine, 'mayn't we ride on the rake please?"

"Good mornin', Miss Georgia. O, yes, Miss, come right along, there's room enough I cal'late for three."

On romped Madelaine, Georgia and Toots, Toots well to the front and barking furiously. He seemed to think the two great horses, Dick and Dean, big playfellows like Georgia and Madelaine, for with a challenging "Wow! Wow! Wow!" he made a rush for their feet. Up came a great hoof and Toots lay quivering and bleeding on the hay.

Georgia gasped, she could scarcely believe what she had seen. "O, Tootsie, Toots!" she cried as she ran towards him. Toots lifted his head a little and licked the trembling hand that patted him. His bright eyes looked beseechingly at Georgia as he tried to move. The best he could do was wag his tail feebly two or three times. Though he could not get up, his eyes still followed his little mistress.

Georgia had forgotten Madelaine and Philip. She heard nothing they said and she could scarcely see her way as she fled home with Toots lying quite still in her arms. Great hot tears were rolling out of her eyes, and over and over again she spoke to the little dog.

Quickly she ran through the front gate and into her mother's sewing-room. With the cry, "Mother, Mother, I have hurt him 'cause I was disobedient!" She dropped poor little Toots and her own poor little head in her mother's lap. Mrs. Oakley started. The tears came to her eyes as she drew Georgia closer and stroked Toots's soft hair; Toots an-

swered the loving pat with a feeble but reassuring little "Wow! Wow." Not one word of reproach did Mrs. Oakley speak but said very gently to Georgia.

"Run tell Lucy to get Dr. Hiram and don't cry, dear; Dr. Hiram will make Toots all well."

Within half an hour Dr. Hiram came. Georgia met him at the door, her voice still trembling,

"O, Dr. Hiram, Tootsie's hurt—hurt very badly; and—and—I—did—it."

This explanation was followed by another flood of tears and Dr. Hiram took Georgia in his arms as he strode hastily through the hallway into the sewing-room. There little Toots lay on his side without being able to move, but his blue eyes looked up appealingly at the doctor and Georgia. Tenderly the doctor lifted him onto Mrs. Oakley's sewing table.

"Well, Tootsie! What's the matter?"

"I think he's broken a leg," Mrs. Oakley answered, "he can't get up."

"It may be more than that" said Dr. Hiram, "this right foreleg seems badly broken and the left foot is crushed. Lucy tells me that the Jones's horses did it. It's too bad."

"Dr. Hiram," exclaimed Georgia, "it wasn't all their fault. I—I," but Georgia could go no further as sobbing she clung to her mother.

"O, well Georgie, cheer up right away, it isn't so bad as that. You'll have plenty of chances to show how you love the little fellow. We'll try to have him running about in three weeks. There, there now, get me some white cloth for bandages," said Dr. Hiram.

Within a few minutes Toots's little legs were carefully bandaged and he was put in a large flat sewing basket much too big for him. The worst was over, although it was rather hard to tell Uncle Benny that night when he came home. And every day Georgia's heart was a little heavy as she fed Toots and saw with what patience he lay quiet, once in a while answering her with a "Wow! Wow!" or with a thumping of the little tail on the sides of the sewing basket.

But a happier time was coming. One evening towards the end of August, three weeks after the accident occurred, Dr. Hiram came in. He looked carefully at the little feet and then he said to Georgia:

"I'll take the bandages off, you need not put them on again for Toots is all well. Now, my little man, get up," said Dr. Hiram, and up got Toots.

"O, Mother, Mother!" shouted Georgia, "Toots is all well. Come see, come see quick!"

There was great rejoicing when Uncle Benny came home. Two things happened which made Georgia radiantly happy. As Uncle Ben came in the door Toots sat down and promptly presented his right paw to be shaken. He had not forgotten his manners, not he!

"Well, you *are* quite a dog," said Uncle Ben.

"Wow! wow!" said Toots.

Then Georgia saw Uncle Ben's hand fumbling around in his big overcoat pocket. Out it came with a good-sized package.

"Here you are, Georgia," said Uncle Ben, "try always to be a good girl and do what Mother thinks is best!"

"O, O, Mother, look!" said Georgia, "it's a little silver dog collar for Toots. It's got his name on it and—and mine, too. See, read it to me."

"TOOTS OAKLEY
GEORGIA OAKLEY, HER DOG
WATERVILLE, MASS."

read Mrs. Oakley. Georgia put the collar on Toots and that night they were about the two proudest and happiest little friends in all the world.

What the Winds Bring

Which is the Wind that brings the cold?
The North-Wind, Freddy, and all the snow;
And the sheep will scamper into the fold
When the North begins to blow.

Which is the Wind that brings the heat?
The South Wind, Katie; and corn will grow
And peaches redden for you to eat,
When the South begins to blow.

Which is the Wind that brings the rain?
The East-Wind, Arty; and farmers know
The cows come shivering up the lane
When the East begins to blow.

Which is the Wind that brings the flowers?
The West-Wind, Bessy; and soft and low
The birdies sing in the summer hours,
When the West begins to blow.

—*Edmund Clarence Stedman.*

The Stolen Raisins

The first care of the new settlers was to secure reliable labor and to induce the black inhabitants of the country to undertake it. That was not an easy matter. For, although the Kaffir was willing enough to work, he was always endeavoring to cheat his master in one way or another. And, as soon as he had learned his work, his arrogance often became unbearable. We had constantly to fight this difficulty in great ways and small, and the contest sometimes had its humorous side. For instance, one New Year's Day, I sent a Kaffir from my farm at Waterkloof to my mother's farm (I had lost my father in 1852) to fetch some raisins. My mother sent me about five or six pounds, and said so in a note, which the Kaffir conscientiously delivered. But the letter was a proof that the Kaffir had robbed me, for the raisins which he brought weighed much less than the quantity mentioned in the letter. I asked what he meant by trying to cheat me and why he had eaten nearly all the raisins.

"The letter tells me," I said, "that there were a great many more than you brought me."

"Baas," he replied, "the letter lies, for how could it have seen me eat the raisins? Why, I put it behind the big rock under a stone and then sat down on the other side of the rock to eat the raisins."—*From The Memoirs of Paul Kruger.*

A Busy Day

O where has baby been today!
And what has baby seen today!
She saw the *Moo-Cow*, and she heard
The pretty little *Dickey-Bird*,
She heard the *Cock-a-doodle-doo*,
She heard the *Pussy-Cat* say "Mew,"
She heard the *Donkey* say "Hee-Haw"—
So much and more she heard and saw.
She heard also the *Gee-Gee* neigh—
O baby, what a busy day!

—*Translated from the Danish by R. Le Gallienne.*

Tangles

29. CHARADE

A ONE may pray, or he may storm,
The same as TWO or you.
But ONE and TWO together form
The Buddhist prayer, ONE-TWO.

If THREE with ONE-TWO is combined,
It gives us ONE-TWO-THREE;
And this, in any Indian mind,
A fearsome thing may be.

A ONE-TWO-THREE will hardly FOUR,
For that means hush and sing;
But Lake COMPLETE, with all its shore,
Now hails the northern Spring.

There's many a ONE in fair COMPLETE.
But TWO was never there;
And ONE-TWO-THREEs they seldom meet,
Or hear the ONE-TWO prayer.

M. C. S.

30. DROPPED CONSONANTS

(Geographical)

Mr. Jones of A*a*a*a is a great traveler. During the war in Africa he was in the **a***aa*; next we heard of him in *a*a*a*, Persia, and then as being all over the ancient land of *a*aa*. After that he returned to this country, and was at *a**a*a*a, and *a*a*a* Lake, N. Y., A**a**a and *a*a**a*, Ga., and *a**a*a**a, Mifflin Co., Pa. Then down in South America at *a*a*a*, taking a look at the canal at *a*a*a as he went. Then he went to the *a*a*a Islands, and to *a*a*a to see how they were managing with self-government; and then up north again, all over the provinces of *a*a*a. Returning to this country he went to *a**a *a**a, Wash., *a**a *a**a*a, Cal., and all through the state of A**a**a*.

DOROTHEA.

31. CURTAILMENT

Action can restrained be
Caged, confined, but ONE is free.
TWO you threaten it with death,
'Tis dependent not on breath,
'Tis the essence of Divine;
'Tis our treasure, yours and mine.
Let us never bring it low,
To the haunts vile spirits know;
Let us keep it clean and pure,
On the eternal heights secure.

B. S.

32 SPYING BIRDS

(Select the words that will form bird names, on adding "bird.")

Marion Peabody was eating a red cherry under a cedar near the cow, who stood by a thistle. She had put the dough in the oven; the fire was burning well, and the rice was cooking. Little Jane with a reed in her hand was crying for the yellow cat. Ben King stopped mocking Jane when the butcher told him of the moose he had seen, and the frigate he had been on with the men in blue.

E. L. C.

PRIZE TANGLE-MAKING

"The riddle," says M. C. S., "is the original form of puzzle; the root of the tree; other sorts are branches—blossoms, if you please, possibly fungi." She is amazed at the recent neglect of this—her favorite—kind of tangle.

To encourage others who may share the wish that the riddle may not be entirely supplanted, the editor of Tangles offers a useful two-volume Dictionary of Prose and Poetry for the new riddle in prose or verse that seems to him the most meritorious and attractive. All readers are invited to compete, their riddles to be forwarded within ten days.

ANSWERS

25. Flower, lower.

26. 1. Hadah. 2. Ham. 3. Salmon. 4. Kir. 5. Gideon. 6. Phut. 7. Luke. 8. Beer. 9. Abel. 10. Hod. 11. Lot. 12. Hori. 13. Cain. 14. Shuah. 15. Tochen. 16. Gazer. 17. Koa. 18. Pilate. 19. Mark. 20. Gadites. 21. Bel. 22. Nun. 23. Tyrus. 24. Neah. 25. Phanuel.

27. Cube, cub, Cuba.

28. Honey, hone, hen., ho, H.

The Conversation Corner

Some New Members

DEAR CORNERERS: To begin with, here are two of your little brothers; aren't they bright looking? The littler one has lots of fun in him, I know! A teacher in Fisk University sent me the picture some time ago, and when I learned where they lived, I sent them certificates; now I have this letter from the bigger one.

Dear Mr. Martin: Please excuse me for waiting so long to answer your kind letter. Papa lost it but found it yesterday. I thank you for the certificate, but I don't know what the Corner is. Papa told me that children have letters in it. I would be glad to see their letters. I am ten and a half years old. I got a bicycle for my birthday present when I was ten. I go to the Western colored school where there are one thousand and three hundred pupils. In three more years I will go to the high school where papa teaches.

Theodore and I both expect to go to Fisk University when we are old enough. When I get out of school, I want to be an engineer or a train conductor, so I can get to ride all over the country. I have been to Chicago and to the Mississippi. We lived in Nashville not long ago. You asked about Theodore Dunn; he is not there now. My brother Theodore sends his love.

MARION LOCHIEL MCC.

Louisville, Ky.

The boy's names have a sound of "auld Scotia" in them, as well as of poetry and history. Perhaps in old slavery times his ancestors were connected with some Scotch Presbyterian family in Tennessee or the Carolinas, where General Marion lived! As for the poetry part, I have on my table a book of remarkable poems, published in Nashville and written by a graduate of Fisk University, whose name is almost the same as our new member's, and one of the poems is entitled, "To Lochiel," and I reckon it refers to the same boy!

Lochiel, Lochiel, beware of the day,

when you will ride all the time, and think it is play—it will be very hard work. Imagine yourself obliged to ride in the wind and smoke and heat of a locomotive every day in the year over the same route, say across Kentucky on the "L. & N." that connects your old home and your present one; as I remember it the scenery is not very interesting for even two or three rides—with the exception of one remarkable place under ground—Mammoth Cave! No, when you graduate from Fisk, better take a train for Tuskegee, Alabama, and help Mr. Booker Washington in his great work there, to which the morning papers say Mr. Carnegie has made a princely gift.

Here is one of many other new members—she is a native born Norwegian!

Dear Mr. Martin: I enjoy the Corner very much and am very glad to become a member. I go to school and take music lessons, and have learned to ride a bicycle, but never expect to have one of my own. Last night papa took us to the top of Pike's Hill for Mayflowers—I think they are the sweetest and best of all the flowers.

Norway, Me. FLORENCE R.

So do I—a bunch has just come to me from "my native heath," and their very smell recalls the woods and hills where we boys used to find them.

MORE NATURAL HISTORY

Lots of letters suggested by our recent "menagerie;" only room for one—from a Rhode Island lady:

Dear Mr. Martin: O, those wonderful children with their lists of proper names from the animal kingdom! Is there anything school children cannot do? I am always amazed at their exhibits—drawings, collections, descriptions, illustrations, maps, and what-not.

Yes, the school children do learn everything nowadays, or have the chance to do so! Passing through the school grounds in my town a few days ago, it was a recess time, and I followed the children as they marched back to their room. It happened that the exercise on their blackboard that morning was about the

RED WINGED BLACKBIRD:
Size; color: home; food; notes.

The teacher wrote down what they answered on these different points, and I was amazed at the knowledge they had gained from their own observation. It was not a task either—they were enthusiastic in telling what they had seen or heard of the red-winged blackbird, its color, its nest, its eggs, and its song. *We* must have another natural history lesson for the children—*what shall it be?*

At first I thought I would adopt one of the curious questions discussed by another school, as reported by the teacher, for instance, "Did Indians have domestic animals when America was discovered?" One boy gravely presented as a reason for answering in the affirmative that Columbus named the place where he landed *Cat* Island! Have you any other reasons? Then I thought I would ask you for lists of persons' names derived from trees, but decided to get you into the vegetable world in another way.

Which, in your opinion, is the most necessary and valuable kingdom in nature, the animal or vegetable? Thinking of two recent Corner pictures, which is the more important, a lion or a grapevine? Of course, that particular comparison is only one point of many, but which on the whole do you think the most useful to mankind? Think it all over, choose your side, whether you will stand up for the animals or vegetables, and then give your reasons. Your letters must be short, and must be mailed on or before Memorial Day, May 30. The prize for the best one will be a copy of the illustrated Corner Scrap Book, latest edition, or any other book of similar value.

For the Old Folks

STILL THE QUESTIONS COME

Can the Corner find the poem, beginning, "Wait a minute," or "Just a minute"?

Andover, Mass. H. E.

It isn't in the Corner Scrap book, but "wait a minute," and some other scrap book will doubtless have it.

I shall be glad to know, through the Corner, the author of lines beginning as below, and where they can be found.

Toiling but hoping,
I wait upon thee, O God, my strength and stay,
In the darkness groping,
I long for the light of the beautiful heavenly day.

Roxbury, Mass. D. T. S.

Can you tell me the rest of this stanza and who wrote the poem?

Is it true, O Christ in heaven,
That the highest suffer most?
That the strongest wanders farthest
And more hopelessly is lost?
That the test of rank in nature
Is capacity for pain?

Lee, Mass. L. B.

Please tell me where I can find the whole of the poem, beginning,

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng him
With a touch of his finger, they say."

I think the Corner told once where it could be found.

Methuen, Mass. MRS. E.

In the author's (Mrs. Urania Locke Stoughton Bailey) collection of poems, "Star Flowers," but that is practically out of print. These beautiful verses are inquired for so often that when in the American Tract Society, the other day, I got a few copies in leaflet form, and will send to any one on receipt of stamp. The title is "Christ and the Little Ones."

Dear Mr. Martin: Being in the eighty-fifth year of my age I suppose I may claim a little space in the Old Folks' Corner. Many years ago I read an extract from a poem, more of which I would now like to know. I should be very grateful to any one who would help me to find it.

Heaven gives our years of failing strength,
Indemnifying fleetness,
And those of youth a seeming length,
Proportioned to their sweetness.

Moline, Ill. MRS. H. A. M.

Wish some one in the Corner could give me all the stanzas of a queer old hymn beginning,

Come all my partners in distress,
Who are traveling through this wilderness.

Wallingford, Ct. A. M. T.

Mr. Martin

The Campaign of Testimony*

VIII. The Testimony before King and Court

By Prof. Edward I. Bosworth

1. *The occasion* was the most splendid that has yet been pictured in Acts and the address, which in substance has already been given twice, is reported with a corresponding literary elegance. The young king, Herod Agrippa II, and his sister Bernice, had come up to pay their respects to the new procurator, Festus, the successor of their brother-in-law, Felix. The relations between Bernice and her sister Drusilla had been somewhat strained [Josephus Antiquities 20; 7; 2] and Bernice had probably felt no very great sorrow when her sister's husband had been recalled to Rome. Agrippa had lived a good deal in Rome and was probably glad to visit with some one fresh from the gossip and intrigue of the Roman court circles. This palace also was the old home of the brother and sister, the place where their father had met his horrible death [Acts 12: 19, 23]. During the days of their visit the new procurator submitted to the young Herod a problem that was perplexing him. He had on hand a prisoner who had appealed to Cæsar and against whom he had no specific charge to report. When Herod learned that the prisoner was Paul he said at once that he had been hoping for a chance to see him. On the next day, therefore, there was a full dress assembly [25; 23] at which the military officers from the garrison, the principal civil officers of the city, the procurator, the young king and his sister, with their retinue were present. Before this assembly Paul, the prisoner, was brought in chained.

2. *The Testimony.* Paul, who had so little opportunity to preach to any one in these days and who had never before had such an audience to address, rejoiced in his opportunity. He was particularly glad to speak before the young king, who, like himself, was both a Jew and a Roman citizen, and therefore able to understand the religious aspects of the case while viewing them from the cosmopolitan Roman standpoint.

Paul, as usual, emphasized the fact that he occupied the thoroughly orthodox and patriotic position of a Jew who believed that the long-promised Messianic kingdom of God would soon appear, and called attention to the anomalous fact that it was really for cherishing this hope that he was accused by Jews [vs. 6, 7]! He then proceded again to report his personal experience with Jesus of Nazareth. In this report he emphasized two things: (1) *The vision of the career pictured to him by Jesus* [vs. 15–18]. The Messiah had appeared to him, not because of any partiality for him, but because he wished to give him a career of ministry and testimony. The subject of his testimony was to be the experience which he was then having with Jesus and which he was further to have with him in the future [v. 16]. New views of Jesus Christ were to give a perennial freshness to his testimony. With this testimony he was to enter upon a career among the non-Jewish population of the Roman Empire. He was to have the great joy of seeing those who were sitting in the midst of the quiet glory of God, wholly blind to it, opening their blind eyes and rejoicing in the vision of Jesus Christ. He should see the victims of evil habits break their chains and begin to serve God. He should bring his message to men and women with accusing consciences and see them enter the "half tearful heaven of forgiven sin." He should be able to transform indifference and despair into the radiant hope of the endless life of holiness produced by association with Jesus Christ [v. 18]. It was not with the bare hope of "saving his soul," but with the inspiring vision of such a career that Jesus had appealed to Paul. (2) Paul also emphasized in his testimony *his own experience in this career up to the present moment* [vs. 19–23]. He had not been disobedient to the appeal made by this inspiring vision, but he had traveled up and down the empire urging men everywhere to cease their selfishness and turn to God [vs. 19, 20]. He had incurred many dangers, and indeed stood before them at this moment in chains, but God had helped him and he still pressed on in his career of testimony, witnessing to both slaves and kings, tradesmen and chiliarchs, that Jesus the Messiah had come forth from the grave alive as the Hebrew prophets had foretold, and was now a source of hope to all, both Jews and Gentiles, who would call upon him as their Lord [vs. 22, 23].

3. *The effect of the testimony.* The testimony was evidently a report of what to Paul was a real experience, and like every such report it made an impression. Paul turned out to be something more than one of the amusements by which the procurator's royal visitors were entertained. The occasion grew serious. The procurator, although not himself presiding [vs. 1, 30], broke out with a loud voice of protest. The idea of a resurrection seemed to him queer enough, but that Paul should speak of this despised dead Jew as a source of light to the Romans [v. 23] was too gross an absurdity to pass unnoticed. The only charitable supposition was that the rabbi's close application to his sacred books [v. 22] had affected his mind and that he was talking nonsense [v. 24]. Paul took advantage of the interruption to close in personally upon his audience. The young king's father had been, ostensibly at least, a Pharisee. The young man himself must be acquainted with the Hebrew prophets, and had been about Jerusalem enough to be well acquainted with the Nazarene movement and the Nazarene exegesis of the prophets. Paul therefore directly appealed to him to tell whether he had not made his case. But the king had no mind in such a company to enter into any discussion, and put Paul off with the sportive remark that he seemed to think he could even make a Nazarene of him with a little persuasion! How seriously the young king was affected it is, of course, impossible to tell. Neither is it possible to tell how many of the elegant company that soon passed out of the audience room had been profoundly moved. Perhaps some of the military men present were already Nazarenes, [cf. chap. 10] and had listened with prayerful hearts to the testimony.

*Comments on the International Sunday School Lesson for May 24. Text, Acts 26: 19-29.

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The Literature of the Day

Chadwick's Life of Channing

This is a beautiful book,* with a beauty of a noble and spiritual order. Its style even is noteworthy. In these days when haste and informality combine in slovenliness, pages like these which show that writing may be simple and natural, and yet a fine art, are as refreshing as they are wholesome. That the style is the man, is not often better illustrated. His culture, refinement, temper, motive, make the resources of the writer. For one who would say anything worthily, the value of being at home in the best that has been thought and said is forcibly proved. Mr. Chadwick, indeed, is not always at his best. Some pages seem to have slipped in here from his sermon cover. Those in which he preaches in the manner of the Unity pulpit, drag down the book from the rank of a classic. However, they are not the least readable portions; they seem to put us on easier terms of acquaintance with the author as one with like passions as ourselves. After all the marvel is that with so grave and clerical a character to express, and themes that invite so strongly to instruction and admonition, the writer should so rarely yield to the homiletic habit of an old ministerial hand.

But we have something here more precious even than good literature. The supreme beauty of the book is in its motive, or at any rate tendency. Probably nothing would more offend this biographer than to be charged with tendency writing. We trust he will pardon the word for it is meant in no objectionable sense. Whatever purpose ruled the exposition it is always under the mastery of a desire for truth, fair, full, free. No credit that can be given is more deserved, more honorable under the circumstances than this. The portrait is painted with no inclination to smooth out the wart. A delightful relief this in the picture of a man whose defects were the defects of perfection, whose family and followers were disposed to see him with his halo on, and to force him to sit all the time on his tripod.

It is a more difficult achievement to have escaped partisanship in setting forth the theological controversy. But though there is no mistaking the sympathies and affiliations of the author, who is even fond and reverent as he speaks of his master and father in the faith, this can be said: no Unitarian will find here an arsenal for controversy, and no Orthodox man need lose anything of pleasure or profit as he reads for fear that his faith will be endangered. At times this neutrality is easy enough to the author, who seems bored by the outworn issues of the old battle, and in the mood to invoke "a plague o' both your houses." But as a rule, if he is enabled to hold the balances evenly, it is under the constraint of a noble motive—that his book may serve to repair the old breach and bring to view the underlying unity which still binds together our New England Church. Let us hail this life of Channing as a noble and gracious overture of peace. It is an appeal for better mutual understanding and appreciation which should win a cordial response.

The way is made easy for the Church at large to honor Channing, and give credit to his movement unhappily called Unitarian, without any compromise of faith in the supreme value of those elements of Christian doctrine which Channing and his school failed to understand and utilize. Channing was no theologian, nor philosopher. His Christology was the most shallow and untenable of all. His philosophy is as viciously deistic, dualistic, and individualistic as that which he helped to discredit. Not in either of the lines of thinking which then began to diverge is to be found a theism fitted to cope with the questions we are called to meet. Hence we may hasten to sympathize and co-operate without stopping to adjust the claims of that bygone dispute.

What is more we are free, all of us, to appreciate cheerfully and gratefully the real services of Channing to thought and life, and to reverence and emulate his own great and splendid Christian character. Christianity cannot afford to exclude him from her calendar of saints, nor his work from her triumphs. He is ours, for he is on our part, and this revival of his memory should help to a catholicity which shall heartily, and humbly too, embrace him and his spiritual kindred into the love and fellowship of the church of Christ.

Channing the theologian we can forget, and forgive if we feel that need, Channing the humanitarian we can learn to value at his true worth. We who are born free, may confess ourselves his debtors, for his share in the emancipation of humanity from the tyranny of Calvinism, and for his part in shaping of new and nobler ideas of human nature, and leading our age forward into its great enthusiasm and task of social service. These latter pages of the book which tell of Channing as a Social Reformer, grow intensely modern in their interest. Channing becomes a contemporary man. Every honest reader must confess that he was in this line a prophet and a forerunner, and that tested by the fruits of social help and blessing, which were the natural growth from the seed of his planting and the field of his tilling, he is one of the world's great benefactors, one of the truest disciples and servants of Him who came to save the world.

* William Ellery Channing, by John White Chadwick. pp. 436. Houghton, Mifflin & Co. $1.75 net.

RELIGION

Beyond Death, by Hugh Johnston, D. D. pp. 330. Eaton & Mains. $1.25.

A work on eschatology which not only has no sympathy with premillennial or annihilation hypotheses, but which takes its fundamental position in opposition to the popular teaching of Professors Stevens and King. Their view of the advent, resurrection and judgment as purely ethical and spiritual is considered dangerous. The writer is comprehensive in his survey of Scripture and fair in his recognition of what is simply speculative in the doctrines of the Church, but his argument for the historical character of the return of Christ, and the universal future final judgment at the end of the present world period, he maintains throughout, as against what he considers a tendency toward extreme latitudinarianism.

We Shall Live Again, by Geo. H. Hepworth, D. D. pp. 271. E. P. Dutton & Co. $1.00 net.

Any one who thinks that the sermons of the late Dr. George H. Hepworth which appeared week by week in the New York Sunday *Herald* were simply superficial moral homilies, will be disabused of that opinion by glancing over this volume. The powerful evangelical note is felt from the beginning to the end. The hope of personal immortality which binds the sermons together, is set forth in a way that breeds confidence and conviction. Excellent sermons these are to put into the hands of the aged and the discouraged. The English is unusually fine.

Personal Salvation, by E. N. Cantwell. pp. 216. Eaton & Mains. 75 cents.

An outline view of Methodist teaching based on denominational classics. The book includes a rather rigid definition of the atonement, an overemphasis on the doctrine of holiness and an apology at the end for paying too much attention to the redemption of the individual and too little to that of society.

Light in Dark Places, by Newman Smyth, D. D. pp. 26. T. Y. Crowell & Co. 30 cents.

A beautiful and helpful study of the aid which imagination may lend to faith in its interpretation of the dark experiences of life. A book to be read by the sorrowing and perplexed. In its white binding and clear print it would make a tasteful gift.

LITERARY STUDIES

Anthology of Russian Literature—The Nineteenth Century, by Prof. Leo Wiener. pp. 500. G. P. Putnam's Sons. $3.00 net.

Professor Wiener, in this second volume of the first adequate anthology of Russian literature to appear in English, has brought together illustrative material on a period of history with which more of his readers will already be conversant than was the case with his first volume. Pushkin, Golgol, Turgenev, Tolstoy are names which some, if not many, American readers can associate with striking prose or poetry. The prefatory sketch of the development of Russian literature during the century is informing and suggestive if not final in its judgments. The list of authors quoted by Professor Wiener in his anthology is long and reveals varied power of creation in the Slavic mind.

Mediæval French Literature, by Gaston Paris. pp. 161. Macmillan Co. 40 cents.

A compendious and clear statement of the really significant features of the intellectual and artistic production of the French Middle Ages, in so far as it is written in the vulgar tongue.

Main Currents in Nineteenth Century Literature. Vol. III. The Reaction in France, by George Brandes. pp. 300. Macmillan Co. $2.75.

This third of a series of six volumes that are to be put at the disposal of the reader in English for the first time, is a suggestive contribution from the standpoint of a skeptical, gifted Dane to criticism of nineteenth century French literature. The revolt against orthodoxy in religion as well as against orthodoxy in literature is inevitably dealt with by the author in the chapters on DeMaistre, Lamennais and Chateaubriand; and indeed the book is quite as interesting in its dealing with the whole problem of authority as it is for any specific criticism of authors or of books.

FICTION

The Chameleon, by Jas. W. Linn. pp. 418. McClure, Phillips & Co. $1.50.

A thoroughly American story in scenery, atmosphere and characters. The interest turns upon the relations of a hero who poses and embellishes and the instinctively truthful heroine. Her awakening to his real character comes after marriage and brings their common life close to a tragedy. Out of these elements Mr. Linn has made a novel of unquestionable power. His characters are individual—not mere types of emotions or reflections of mental analysis. The life of the college campus with a little group of recent graduates and the college president and his daughter, is admirably drawn in contrast to the amiable millionaire who bustles through the story.

XUM

The Southerners, by Cyrus Townsend Brady. pp. 407. Chas. Scribner's Sons.

An attempt to tell the story of a part of the Civil War, doing justice to the heroism of both sides. Mobile is the center of interest, where one young man chooses the side of the North, and thereby is driven from his home and renounced by his sweetheart, who pledges her troth to a captain in the Confederate army. The hero afterward under Admiral Farragut fights against his father and brother in the harbor of Mobile, is dangerously wounded, but at last finds happiness. A strong and dramatic story, reproducing faithfully the passions and agonies of those years which wrought terrible havoc in so many families. It should have influence to restrain men of the same nation in this and coming generations from fighting against one another; and it will leave on the reader's memory the impress of the horrors of war.

A Comedy of Conscience, by S. Weir Mitchell, M. D. pp. 129. Century Co. $1.00.

For an hour of pure fun and amusement we recommend this story of the adventures of Serena Vernon, spinster. Many readers will be surprised to find this new and frolicsome vein in Dr. Mitchell. It is hard to say which we enjoy most, the quiet humor with which the characters are sketched or the ridiculous situations in which they find themselves.

The Turquoise Cup and The Desert, by Arthur Cosslett Smith. pp. 209. Chas. Scribner's Sons. $1.25.

An Irish heiress yachting in Venetian waters promises to marry an English earl if he will give her the turquoise cup in the Treasury of St. Marks. His desperate efforts to get it and his reward form the basis of a remarkably clever sketch in which an old archbishop figures as an indulgent benefactor. The second story, The Desert, in quite a different vein, is no less entertaining. A beautiful specimen of book-making and binding.

Greater Than Cæsar, by Emma Bates Harvey. pp. 196. Jas. H. Earle & Co. Boston. 75 cents.

The least successful attempt that has yet come under our eyes in print to tell the story of Jesus as it must have seemed to a contemporary. It is historically inaccurate and attempts to put modern thought about Jesus into the minds of those who watched his work while it was still incomplete.

The Stumbling Block, by Edwin Pugh. pp. 313. A. S. Barnes & Co. $1.50.

This tale not only disregards the classic unities, but also the human probabilities. It tries to win the reader's affection for an unlovely heroine and to do various other ambitious things, in all of which it fails. Yet it is not without bright and striking passages, and has numerous decidedly clever bits of conversation.

REPRINTS

A Midsommer Nights Dreame, by William Shakespeare. Edited by Charlotte Porter and Helen A. Clarke. pp. 216. T. Y. Crowell & Co. 50 cents net.

A good piece of work, admirably carried out. The idea of the editors is to go back and use the first folio edition of Shakespeare as a basis, adding in notes on the page or at the end all helpful material for the understanding of the plays. There is a delightful quaintness in the Elizabethan spellings and nothing which makes real difficulty for the reader. The edition promises to be an acquisition to our material for Shakespeare enjoyment, and the form lends itself to use with good type and convenient size. The only fault we have to find is with the too affected and unintelligible style of the introduction, which is in more need of a commentary than Shakespeare's text.

The Irish Sketch Book; The Yellow Plush Papers, etc., by W. M. Thackeray. pp. 415, 456. Macmillan Co. $1.00 each.

Appropriately enough the frontispiece to the Irish Sketch Book, in this Dent edition of Thackeray, is the portrait of the author painted for the Reform Club, reproduced by permission of the committee. The two volumes in other respects continue the excellences of their predecessors. In addition to Mr. Brock's clever illustrations, several of which are printed in tint, there are reproduced a number of Thackeray's original drawings.

The Cavalier, by Geo. W. Cable. pp. 311. Chas. Scribner's Sons. $1.50.

Personally we cannot imagine buying a players' edition of a good novel, but the many warm admirers of the popular actress will doubtless welcome this "Julia Marlowe Edition" of Mr. Cable's latest story, and Mr. Cable himself, judging from the preface, has no objection to the dramatization. There are numerous illustrations from photographs of the characters and scenes in the play. The cover strikes us as unnecessarily sentimental.

Jane Eyre, by Charlotte Brontë. pp. 517. Thos. Nelson & Sons. $1.50 net.

Here is still another old favorite added to The New Century Library. The thin opaque paper, the clear type, the soft leather binding, tempt a book-lover to purchase, and the book is small enough and light enough to carry in the pocket.

The Borough, by Rev. George Crabbe. pp. 339. Macmillan Co. 50 cents.

This long and rambling poem describing the Borough, its church, its trades, amusements, almshouses and what not, has been reprinted here from the first edition (1810) with notes and marginal explanations by Mr. Henry Williams. The portrait of Crabbe accompanying the book is from the pencil drawing by Sir Francis Chantrey in the National Portrait Gallery.

Lays of Ancient Rome, by Thomas Babington Macaulay. pp. 192. Macmillan Co. 50 cents.

In the handy and attractive Temple Classics, with a fine portrait of Macaulay as frontispiece and notes by Oliphant Smeaton.

MISCELLANEOUS

The Woman Who Toils, by Mrs. John Van Vorst and Marie Van Vorst. pp. 303. Doubleday, Page & Co. $1.50.

More unique than the record of Mr. Wyckoff's experiences is this narrative of two ladies who, in order to know at first-hand the lot of factory women, went among them, working by their sides, living in the same boarding houses and accepting all the privations and limitations of the woman who toils twelve or thirteen hours a day. Their experiences in a Pittsburg pickle factory, a Lynn shoeshop, a Southern cotton mill, and elsewhere, are told simply and quietly, without a trace of patronage or sentimentalism. It is remarkable that two women of the wealthy class should show such pluck and perseverance, but even more impressive is the spirit of sisterhood with all working women, which prompted the undertaking and pervades the book from cover to cover. It is sad reading—especially the part written by Miss Van Vorst—but no novel could be more interesting. Its sociological suggestions are many, but they seem to us of less value than its service in quickening the sense of humanity and compassion for the overworked women who toil to give us the necessities and luxuries of life.

Pure Sociology, by Lester F. Ward. pp. 606. Macmillan Co. $4.00.

The high grade work of Dr. Ward in sociology is well known and recognized. This latest book treats of pure sociology, by which is meant the origin, motive and genetic development of society. It regards all social phenomena as pure which are the results of the spontaneous activities of men. It concerns itself with the history and the laws of society. The treatment of the ideals of society and their realization through organized effort is reserved for the next volume on Applied Sociology. This book covers a wide area of knowledge; it is replete with relevant facts; Germanlike in its thoroughness, and withal, philosophic in spirit. The work deserves, as it undoubtedly will receive, the attention of all students of this new and growing science.

The Doukhobors, by Joseph Elkinton. pp. 335. Ferris & Leach, Philadelphia. $2.00.

Mr. Elkinton is well qualified to write of these peculiar people, once of Russia, now of Canada. His father was one of the instruments of their transfer across the ocean, and he has himself traveled widely among them and won their confidence and regard. He describes their homes and manners, their peculiarities of thought and the prejudices which make it difficult for them to adjust themselves to the order of their new life. He points out that the famous and disastrous pilgrimage of last winter affected only a portion of one of their settlements. The book is fully illustrated and gives a clear idea of an interesting people.

Annual Report of the Life Saving Service. Treasury Dept., Washington, D. C.

Book Chat

Hon. Andrew D. White is to write for *The Century* his recollections of his long diplomatic career.

Crypts of the Heart is the title of Mr. James Lane Allen's new story which the Macmillan Co. announces for June.

James Martineau's correspondence with the late Rev. J. H. Allen is to be published in the next volume of the proceedings of the Colonial Society of Massachusetts.

Following an editorial called The Dramatization Mill, the April *Literary News* gives a list of forty-eight novels which have suffered dramatization in recent years.

Prof. Edward C. Moore's Lowell Institute lectures given this winter will be published in book form by the Macmillans under the title, The New Testament in the Christian Church.

A life of Euclid has just been published. These are the opening sentences: "Who was Euclid? We do not know. No one knows." On this basis a volume has been written in the series of the World's Epoch Makers.

The Maryland School for the Blind has published Funk & Wagnalls' Standard Dictionary in point print, for the use of the blind. It fills eighteen volumes, each the size of one of the regular two-volume editions of the Unabridged Standard.

General Wallace must be doubly gratified by Pope Leo's approval of Ben Hur. In the first place it is a great compliment, for Pope Leo is a man of fine literary taste and has gone out of his way to give unusual praise; and then because it opens to the book a whole new range of readers with a gratuitous advertisement of the greatest value. But it should be noted that it is an emendated Italian version of the book to which the papal approval has been given.

The publication of Prof. E. A. Park's sermons and addresses by the Pilgrim Press is well supplemented by a reappreciation of him by Rev. J. E. Rankin, D. D., in the April *Bibliotheca Sacra*. A. R. Spofford, the former librarian of Congress, is quoted by Dr. Rankin as saying of Professor Park that he was "the most brilliant man who ever entered the American pulpit," and we have recently seen a letter of Dr. George A. Gordon, in which he refers to the famous sermon by Professor Park on The Theology of the Intellect and the Theology of the Feelings as in his opinion the greatest sermon ever preached by an American preacher.

The Library of Congress has just been enriched by a valuable collection of papers written by President Andrew Jackson, long in the possession of the family of Montgomery Blair and presented to the library by his children. The example set by this family is admirable. Many other similar collections might well be transferred to so suitable a custodian. The library recently has acquired the papers of Robert Morris, Salmon P. Chase and Commodore Preble. It also is assembling from the various executive departments in Washington such historical documents as rightly should be under its own roof and grouped with all other Americana.

The death in St. Petersburg of Paul du Chaillu, the African explorer and naturalist, recalls his original discoveries for which he has never received full credit. When he returned from Africa his accounts of the gorilla were discredited by book naturalists of the highest standing, and his stories of the dwarfs passed over as mere travelers' inventions. Time has vindicated his accuracy in both accounts, but in the latter especially his priority of discovery has never been fully recognized. He was a popular lecturer and wrote entertaining books of travel and adventure for boys. He wrote also of Norway and was engaged on a mission of study in the interest of a better understanding of Russia on the part of the American public at the time of his death.

Sons of the Union, U. S. A.

By William Thomas Beale, Commander

This organization is intended to promote good American citizenship from a Christian standpoint, by training young men and boys in civic and military duties. It is organized on a military basis in accord with the regulations which govern the United States volunteer service, except that the age limit is reduced to sixteen years, and in special cases even younger. Provision is made, however, for Junior companies, to include boys of ten.

Cook tent at Camp Eaton

The Juniors have full recognition and representation.

The organization differs from the Boys' Brigade principally in these respects:

1. It meets the requirements of maturer age, many of its members remaining active until they become voters and enter real political life, and in some instances until they become fathers. It also includes members of the state militia:

2. It lays special emphasis on the civic idea, leaving to Sunday school and church other things undertaken by the Boys' Brigade. It holds, however, that good citizenship involves the proper performance of all religious duties, and insists that American ideals are essentially Christian.

The basis of the organization is the company, which holds meetings weekly or bi-weekly. These meetings are devoted alternately to military instruction and literary exercises, the latter consisting of debates, discussion of current topics, enacting laws, etc. There is a ritual for the conduct of all meetings. They are held in private, members being admitted by password and countersign, and "outsiders" only upon a regular pass.

An advisory committee of more mature judgment and experience gives direction to the company affairs, but the boys conduct their own meetings and carry on the work of the organization. All offices are open to every member. A company may be composed entirely of those connected with a particular church or Sunday school, in which case the pastor naturally heads the advisory committee; or it may be made up promiscuously. One company has members from families connected with Congregational, Baptist, Unitarian, Universalist and Catholic churches.

After experimenting with the idea in a former parish, the writer formed the first permanent company in South Congregational Church, Campello, Mass., in 1896. This survived a change of pastorate and is still in active operation. Since then, seven companies have been organized in Dorchester, Roxbury and Needham, including signal and hospital corps. A provisional commandery-in-chief has been established, and the intention is to have a permanent delegated body to administer the affairs of the society.

It has held three summer camps and three field days. The latter feature takes the form of a one-day camp, where all companies can conveniently gather as the last outdoor event before winter sets in. The larger accompanying cut represents the first field day at Campello in October, 1900, just after the football game and before dress parade. Three companies are represented. The smaller cut is a view of the cook tent at Camp Eaton, Nantasket Point, last summer, just before supper.

Space does not permit a discussion of the relative merits of this organization or a defense of its methods. It was formed to supply a need not adequately met by any other agency known to its founder, and experience has amply justified his expectations. A score of young men in prominent positions could testify to its value in shaping their characters and giving them a better equipment for usefulness and success, and its beneficial results appear in every locality where it exists. Young as the order is in length of existence and age of members, it has given three members to the Army and four to the Navy of the United States, who have all given a good account of themselves.

While the plan of the society is not fully developed, it has passed beyond the experimental stage and is heartily commended to all looking for an organization of boys, by boys and for boys, which will hold them through developing manhood and prepare them, as stated in our "objects," to discharge wisely and well the duties and privileges of American citizenship.

The headquarters of the organization is at 77 Greenwood Street, Dorchester, Boston, Mass.

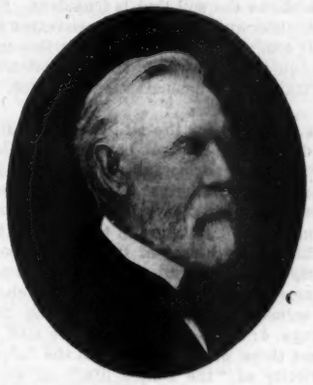
Mark Twain's ethical seriousness and passion are well revealed in his characteristic plea in *Harper's Weekly* for abolition of a "consent" limit in our legislation respecting the matter of seduction of women. He would have the law protect the seduced and not the seducer. Unquestionably the present ethical standard, as it is crystallized in law is a survival of a past time when man conceived himself to be lord and women vassal. Brooklyn is deeply stirred now by revelations of the prevalence of the "cadet" system of maintaining vice, young girls being the victims. An Italian of considerable intellectual attainment was sentenced by a Boston judge last week to twenty-five years in state's prison for his vile traffic in young maidenhood.

The first field day

A Long and Fruitful Public Life

At the recent annual meeting of the Congregational Sunday School and Publishing Society, Rev. Dr. J. W. Wellman resigned his position as a director. The society thereupon passed the following resolutions:

Dr. J. W. Wellman has been a director of the Congregational Sunday School and Publishing Society since 1870, and has therefore had



the longest term of service of any of the present if not of any of the past directors. He has been an example of fidelity both in his attendance at its meetings and in his attention to its business, whether in the missionary or publication commitees. It is with great regret that his resignation as a member of the Board of Directors is accepted, and his expressions of loving regard are heartily reciprocated by those who have served with him in this relation.

The members of the society at its seventy-first annual meeting desire to express their sympathy with the bereavement of this their friend and to commend him to the God of all comfort.

Dr. Wellman's long and able service for this society is only one chapter of a large volume still unwritten of a life to which our Congregational churches are greatly indebted. His name is prominently associated with many of the most important events which have occurred in the last half century of Congregationalism. He is one of three or four survivors of the long list of those who invited the first National Congregational Council to meet in Boston in 1865. His wisdom has been freely given in the guidance of our denominational affairs and its value has been appreciated. As a corporate member of the American Board, a trustee of Andover Seminary, a member of councils called in critical periods to pass on questions vital to our polity, and in many other relations Dr. Wellman has served the denomination with conspicuous ability and fidelity. It is not our purpose now to review these services, but to offer to this father and brother the tribute of *The Congregationalist* to his large usefulness, and its sympathy with him in the bereavement which has deprived him of the companionship of his daughter on whom he leaned for comfort and care. We rejoice that he is still able to appear often in the company of his brethren among whom he is always honored and beloved.

XUM

Pencilings

BY A PERIPATETIC

Boston's leading portrait painter, Mr. F. P. Vinton, has on his easel, finished save for varnishing, an admirable portrait—and work of art as well—of Rev. Dr. F. A. Noble formerly of Chicago, now of Boston and ex-moderator of our National Council. Through the generosity of a friend in Chicago this has been made possible, and the result is a picture which will preserve to the gaze of coming generations a speaking likeness of a man who has always commanded attention in any gathering of men however notable. Mr. Vinton has caught the man in his preaching pose—not at the moment of intense action and striking gesture but as he steadies himself with hand on desk waiting for another spring to action and utterance. The face—a full view—also reflects the intensive rather than the expansive mood. The man is gathering himself together for a charge, and mental resources are being rallied. Hence the expression is a serious one, but withal about the eyes there is a gleam indicative of the fun that is always latent, while the close-set mouth shows the will that is tenacious. Seldom do sitter and artist have more reason for mutual congratulation. Ultimately this portrait should find its way to the best collection of portraits of our denominational leaders.

* * *

It is fortunate for the Mt. Vernon Church that, during the interval between Dr. Herrick's retirement from full responsibility for the pulpit ministrations and the choice of one who can take up that work, the congregation is being fed and enlarged in numbers by the preaching each Sunday of Prof. E. C. Moore, recently of the Central Church, Providence, and now of the Harvard Divinity School. His sermon last Sunday, from the text 2 Kings 4: 10-13, was one calculated to impress those who heard it with the infinite superiority of "the simple life." It would have been easy to have made the text a much needed homily on the grace of hospitality and the advantage that comes to the well-to-do from providing rest, shelter and refreshment to the prophets or to toilers of the world. But Professor Moore improved the opportunity to make his discourse bear upon a theme even more pertinent today; namely, how in the midst of unexampled increase of worldly goods and crass prosperity are men and women to retain their simple domestic and spiritual ideals?

* * *

I understand that this problem is one that a group of some of Boston's younger ministers recently faced in one of their gatherings. They are feeling, some of them at least, that with the multiplication of organizations, clubs, adjuncts of the church, and the solicitations of the world, neither sufficient time nor strength are left for the main tasks of life, personal or professional. Just how the new asceticism is to come in and how far it is to go, and how the adjustment is to be made, Professor Moore did not make as clear as he did the need of the readjustment. But he holds that it must be an internal adjustment. External life is bound to become increasingly complex, that is clear; and men are to be tested more severely by their choices than they have been in the past. Our "great women,"—will they, like her of Shunem, be content to furnish their guest chambers with "a bed, and a table, and stool, and a candlestick," and to dwell among their own people?

* * *

Mr. Kennedy, the trustee of Plymouth Church and treasurer of the Beecher Memorial Fund, who spoke to the Boston Congregational Club recently, made a hit by his description of his interview with President Roosevelt. Mr. Kennedy claimed that Mr. Beecher was the most interesting man of the nineteenth century. Mr. Roosevelt dissented, and argued that Lincoln and Bismarck were more interesting. Mr. Kennedy rebutted, and finally the President withdrew the claim for Bismarck, but held to that of Lincoln, and they parted with the debate a draw, Mr. Kennedy, however, tucking in the parting shot that in order to set aside Mr. Beecher, a preacher of the gospel, the President had been forced to fall back on the great Lincoln. Mr. Kennedy's brief, fresh, informing and semi-humorous talk was a model one, showing what the American business man can do when surprised into an after-dinner speech.

* * *

Dr. Hillis, in his eulogy of Mr. Beecher the same evening, went as far as he could, without saying so flatly, in affirming that a complete vindication of Mr. Beecher awaits the proper moment of disclosure, and that those incidents of his life which seemed most grievous to be borne by him and least understood by his friends and admirers will in the end be seen to have been the supreme revelations of his greatness of character and Christian magnanimity.

* * *

It was interesting to hear Phillips Brooks quoted by Dr. Hillis as saying to Mr. Balfour, the present prime minister of Great Britain, in reply to a question from the latter as to who were the five greatest Americans, "Washington, Webster, Lincoln, Emerson and Beecher."

In and Around Chicago

Another College

That this city may not suffer for institutions of learning, Trenton, Mo., has sent hither a whole college, bag and baggage. It was formerly known as Midland College or University, but has more lately been called Ruskin College. It has about one hundred students of both sexes. It came, April 22, on a special train of freight, baggage and passenger cars, and in order that there might be no interruption in the studies, lessons were heard on the train. The college has chosen the village of Glen Ellyn, about twenty-three miles from Chicago on the Northwestern Road as its home and is housed for a time in an immense hotel built a few years ago for summer boarders. With the academic department it is said fifteen other schools are affiliated, law, medical, technical and the like. Options have been obtained on more than 1,500 acres of land, and it is asserted that students will be able to pay their way while pursuing their studies. Ruskin will make the industrial feature prominent and reports $35,000 received in a single day for the academic department. Rev. Dr. J. J. Tobias is one of the managers of this new enterprise.

Dedication at Oak Park

Sunday was a great day for the Third Congregational Church, Oak Park, Rev. Arthur H. Armstrong, pastor. This church began in the Forest Avenue Chapel, a mission school of First Church in September, 1892. In 1893 a Sunday evening service was started, a kindergarten was organized, also an Endeavor Society. In December, 1901, Mr. Armstrong was called to the church. The membership is now 187, with only two absentees on the roll. The new building is of red pressed brick and shingles, with a large square tower in which are the entrances to the auditorium. The interior is finished in oak with exposed trusses. At the three services April 26 subscriptions were made sufficient to meet all outstanding bills and to repay the loan of $2,500 from the Building Society as it becomes due. The dedication sermon was by President Eaton of Beloit, former pastor of First Church.

A New Pastor for Douglass Park

Mr. Arthur J. Francis, a student in the seminary, who has served this church for three years and more, was April 23 formally ordained and installed as pastor. The sermon was by Dr. John Faville of Peoria. Mr. Francis is an Englishman and received his early education in the schools of Oxford. Coming to Canada with the intention of studying law and settling in the Dominion, he was drawn into the ministry and soon came to Chicago and our seminary.

Installation at Gross Park

On April 24 Rev. Andrew Erickson, who has done good work at Cragin Church for more than six years, was installed pastor of the Gross Park Church. Mr. Erickson's statements before the council were full of interest, showing as they did how it is possible for a poor boy born in another country—Mr. Erickson is a native of North Schleswig, Germany—to obtain a college and seminary education through his own efforts, and also what can be done in one of our mission fields by a man who is thoroughly consecrated to his work. The sermon was by President Blanchard of Wheaton, Mr. Erickson's college.

Hartford Draws on Chicago

The press announces that Hartford Seminary has invited Prof. W. D. Mackenzie of Chicago Seminary to become its president and at the same time fill the chair of systematic theology. At the Monday Ministers' Meeting a minute, recognizing the great service the professor has rendered here and requesting him if consistent with his own personal interests to remain in his present position, was passed. A committee of five representative ministers was appointed to wait upon him and urge him to stay in the city. Of course Hartford is pressing its claims earnestly and not without some show of reason. But it seems to Western men as if the future of Congregationalism depends upon its development in the West, and that the larger field of usefulness for a man like Professor Mackenzie is in a city like Chicago rather than in Hartford.

Two Effective Organizations

Members of the Society of Andrew and Philip in North Englewood Church gave the ministers an account of their work the past ten years. This is the only society of this kind in our denomination in Chicago. Their only pledges are two—"prayer and service." The young men testified that meeting together as they do personal conversation is possible as it is not in other and mixed societies, and that opportunities for personal development are greater than can be found anywhere else. Another society less than four years old was also described by two of its members, the Society of "the Gideons." This organization of commercial traveling men was described not long since in *The Congregationalist*.

The Thomas Orchestra Will Not Disband

This orchestra has been kept together by the contributions of a few men in Chicago who have willingly met a deficit of sometimes $30,000 a year. It was felt that the time had come when the orchestra should be endowed. Hence an appeal to the public for $750,000, with which to erect a suitable building for the concerts and for renting purposes. The time for gathering the money was short, yet over $400,000 were subscribed by a few more than 6,500 persons. The committee in charge of the movement feel that the effort ought to be continued through another year. Hence an arrangement has been made by which the orchestra will be kept together the coming season, the concerts given as heretofore in the Auditorium, and the public permitted to show its appreciation of them by furnishing the full amount of money needed. There is little doubt that the entire sum will be secured.

Chicago, May 2. FRANKLIN.

Connecticut

Consulting State Editors: Rev. Messrs. J. S. Ives, Hartford; J. C. Goddard, Salisbury; W. J. Mutch, New Haven; L. W. Hicks, Hartford; T. C. Richards, West Torrington; F. S. Hyde, Groton

A Valued Pastorate Closed

The withdrawal of Rev. Frederick H. Means from Windham is calling forth hearty expressions of regret and esteem. For more than ten years he has ministered to a double country parish with rare faithfulness and wisdom. He has not only preached but has also thrown himself generously into the life of the community, proving a valued adviser on many occasions. He has lived the gospel among the people, the gospel of social salvation. A choral class organized by him has added much to the higher life of the community for two winters, and a village public library is left as a monument to his endeavors. His parish has been scientifically and sympathetically studied. Sunday schools and prayer meetings have been held in outlying districts. He will be missed throughout the county, to the churches of which he has endeared himself peculiarly.

E. A. G.

Latest Figures

In 1890 there were 302 churches in the state; in 1903 there are 327; in 1890, 58,305 members, in 1903 there are 64,030. The gain during the year is 855. The additions during 1902 on confession were 2,145, total, 3,474. The losses by death 985—1,160 less than the additions on confession—by letter 1,187, by revision of rolls 532; total, 2,704. This would show a net gain of 770. This number does not agree with the 855 above because of corrections of the roll.

Seventy churches gained on confession 1,413 members; in numbers ranging from 10 to 104, an average of 20.2. Of these churches 56 were in Fairfield, Hartford and New Haven counties.

Fifty-nine churches—from 22 to 634 in membership—added none on confession and lost 161 by death.

The 62 aided churches, with membership aggregating 3,316, received 219 on confession and lost 50 by death; a net gain of 65.

The number of families—44,169—is the largest ever reported. Sunday school enrollment, 55,729, shows a loss of 91. Fifty-six churches report no Y. P. S. C. E. The enrollment, 14,163, shows a loss of 450.

Benevolences—$395,037—show an increase over last year of $19,963. Parish expenses—$826,013—are larger by $56,017. Legacies—$510,956—show an increase of $371,785.

While there is doubtless a constantly increasing demand for home missionary work, the statistics for the year, forwarded to Secretary Anderson in March, are on the whole encouraging. J. S. I.

The City of Elms

The Congregational Club at its last gathering tried the experiment of meeting in the new Y. M. C. A. hall, but its facilities for such a gathering are really no better than the churches have. A stirring educational address entitled A Day at Rugby, by Dr. W. F. McDowell of the Methodist Educational Board in New York, was the feature of the evening.

May is the season of ingathering, and most churches are receiving large accessions of young people.

Subscriptions are being raised and plans rapidly pushed for a new church building for the Norwegian-Danish congregation in New Haven. It will be located to the south of the center, two blocks from the Howard Avenue Church. For some years a small company of these people have kept together courageously, much of the time having no minister, except as a layman from their own number conducted service in a hall; but now their outlook is brighter.

Two councils are called for May 5. One is to dismiss Rev. A. B. Chalmers from the Grand Avenue Church, where for a little over two years he has carried on a vigorous work of gathering in members and reorganizing the church. He goes to Plymouth Church, Worcester. The other council is to ordain Mr. Persons as assistant pastor at the United Church, where Dr. Munger is pastor *emeritus*, Rev. A. J. Haynes is preacher but resides elsewhere, and Miss Walkley is employed as Sunday school worker.

Pilgrim Church is again pastorless, Rev. A. F. Irvine having closed work there May 1. Whitneyville and Mt. Carmel are still supplied temporarily. But Westville is in hopeful anticipation of the coming of its new pastor, Rev. E. C. Davis.

An energetic campaign in behalf of missions is being carried on in this part of the state, Drs. Phillips and McLane giving valuable assistance by their addresses. The recent death of Mrs. Hume, the aged missionary and mother of missionaries, following closely the death of her daughter, a valued city missionary, touches a large circle of friends. The address of Dr. Julia Bissell of India, May 9, to the ladies of New Haven, is anticipated with much interest.

The Sons of the American Revolution made New Haven thrill with patriotic sentiment at their national convention last week, just after the state meeting of the Society of Founders and Patriots. Patriotic ancestors four generations back are more and more at a premium, though no one has as yet proposed a "grandfather clause" to amend the Connecticut Blue Laws, to the detriment of those who may be suffering from ancestors less considerate. W. J. M.

An Interesting Table

TWELVE LEADING CHURCHES		TWELVE LARGEST BENEVOLENCES	
New Britain, South	1,129	Hartford, First	$78,216
Waterbury, Second	1,097	Norwich, Broadway	19,179
Hartford, Fourth	918	New London, 2nd	18,591
New Haven, Dwight Place	911	Hartford, Asylum Hill	16,889
New Haven, Grand Av.	893	New Haven, Redeemer	15,316
Meriden, First	831	New Haven, First	15,308
New Britain, First	805	Bridgeport, Second	13,840
Hartford, Asylum Hill	769	Meriden, First	11,160
Hartford, First	731	New Britain, First	10,157
New Haven, United	726	New Haven, Dwight Place	6,987
Bridgeport, Second	712	New Britain, South	6,217
Hartford, Second	634	New Haven, United	5,775
TWELVE LEADING SUNDAY SCHOOLS		TWELVE LARGEST PARISH EXPENSES	
New Britain, South	1,427	Norwich, Park	$45,500
New Haven, United	892	Naugatuck	30,000
Waterbury, Second	733	Hartford, First	20,930
Meriden, First	720	Waterbury, Second	17,500
Middletown, First	701	Bridgeport, Second	14,829
Hartford, First	698	Windsor	12,588
New Haven, Dwight Place	656	New Haven, First	12,000
Rockville	630	Stony Creek	10,900
Bridgeport, Park St.	628	New Britain, South	10,537
Hartford, Fourth	618	Hartford, Second	10,500
Norwich, Broadway	607	New Haven, Dwight Place	9,950
New Britain, First	602	New Milford	9,753

J. S. I.

Three Years' Immigration

The following table shows the aliens who came into Connecticut during the years 1900-1902. The immigration year ends June 30.

Nationalities	1900	1901	1902	*Totals*
Italians,	2,899	4,177	5,417	12,493
Polish,	2,428	2,026	3,299	7,753
Irish,	1,579	1,297	1,101	3,977
Slovaks,	1,101	959	1,025	3,085
Danes, Swedes, Norwegians,	975	1,069	1,355	3,399
Hebrews,	828	676	725	2,229
Magyars,	788	625	1,039	2,452
Lithuanians,	736	526	749	2,011
Germans,	550	614	767	1,931
Croatians and Slovenians,	111	152	37	300
Ruthenians-Russniak	111	132	195	438
Nineteen other nationalities,	549	672	1,126	2,347
Totals	12,655	12,925	16,835	42,415

Selecting eight of the less desirable nationalities we find that 9,002 come in 1900, 9,273 in 1901 and 12,494 in 1902.

The gospel, and that alone, can mold these people into a Christian civilization. J. S. I.

In and Around Hartford

A unique service was held lately in the meeting house of First Church, Hartford. At this time the relations existing between this church and the First Ecclesiastical Society, which had existed for 233 years, were formally dissolved. The deeds transferring the property from the society to the church were officially turned over to Mr. E. W. Hooker (a lineal descendant of Thomas Hooker, the first pastor of this historic church), who in turn handed them over to the church's clerk. Prof. Williston Walker gave an interesting talk about ecclesiastical societies in general, and this one in particular; though little could be said of a startling nature about the latter, inasmuch as perfect harmony had always existed between the church and itself.

The meeting house in South Windsor was reopened April 26, after extensive alterations and improvements. Among them were four memorial windows, one given by the descendants of Timothy Edwards, the father of Jonathan, who was first pastor; another by Mrs. George Roberts and children of Hartford, in memory of her husband, who was formerly active in the church; a third by the sons of George O. Clapp, for many years a faithful deacon; and the fourth was the gift of the young people. Greetings were brought by Rev. Messrs. W. F. English and J. E. Hurlbut, pastors of offshoots of the old church, and Rev. R. H. Potter preached. The efficient minister of this ancient church is Rev. C. A. Jaquith. L. W. H.

An American Connects the Continents

The launching of the largest vessel ever put into the water took place from the yard of the Eastern Shipbuilding Company in Groton, April 16, when the Minnesota began her career as a carrier between the West and the East. Preparations had been so carefully made that she settled into the water with scarcely a ripple. At a luncheon following, where men high in railroading were present, Mr. J. J. Hill, of whose world-encircling plans this vessel is a part, said: "Heretofore our railroads brought merchandise to the coast, where other nations commanded them to 'Drop that bundle.'" He proposed no longer to drop his bundles at the sea-coast. The Minnesota is his first bid for the growing trade between the Pacific slope and the Orient. May she carry more missionaries and less rum than the early carriers who circled eastward.

The churches about New London harbor are feeling the quickening of this impulse which perpetuates in a new direction the prestige of the whaling days. Shipyards in Noank, Mystic and New London teem with wooden craft. F. S. H.

First Steps to Membership

At First Church, Meriden, Rev. A. J. Lord has just adopted the plan of securing signatures to the following application for membership:

Name, Address,
Age (if 21 or under),
Name of parents?
Are parents church members?
What church?
If not, what denominational preference?
What has been your religious training at home?
What has been your religious training in the church?
What church have you attended regularly?
Have you been baptized?
What church?
How long have you been interested in the Christian life?
How long have you been interested in church membership?
Give your reasons for joining the church.
Have you familiarized yourself with the creed of this church?
Can you accept it for substance of doctrine?
Will you promise to work and pray for this church and to give generously of your time and means for its support?
Date.

This application may be filled out at leisure and presented to the church committee. In this way complete and satisfactory knowledge may be obtained, while the applications can be kept on file for reference.

Bequests in New Hampshire

By the will of the late Franklin Evans of Concord the South Church Relief Society receives $10,000 as a memorial of his two wives; the Margaret Pillsbury Hospital, New Hampshire Memorial Hospital and Centennial Home for the Aged $1,000 each; and the residue is made a trust in perpetuity, the income to be used each year in aid of "such religious and charitable objects" as the trustees shall deem worthy.

The late Samuel B. G. Corser of Boscawen bequeaths to the C. H. M. S., railroad stock of the market value of $11,700; to the American Board, railroad stock valued at $5,500; to the New Hampshire Orphans' Home at Franklin and the Ministers' and Widows' Charitable Fund, $500 each; and to the church in Boscawen $500, besides railroad stock and forty-eight acres of land. The C. H. M. S. is residuary legatee. N. F. C.

XUM

Record of the Week

Calls

ATKINSON, HENRY A., Glen Ellyn, Ill., to Albion. Accepts.

BROWN, RICHARD, Fremont Ave. Ch., Minneapolis, Minn., to First Ch., Brainerd.

BULLOCK, MOTIER A., Vine St. Ch., Lincoln, Neb., declines call to S. Haven, Mich.

CHAMBERLIN, JAS. A., Riverhead, N. Y., to Sacramento, Cal.

CRAIG, J. E., to Farnam, Neb. Accepts.

CURTISS, PAYSON L., Faulkton, S. D., to Rapid City. Declines.

HERBERT, LEMUEL G., Grass Lake, Mich., to Weatherford, Okl. Accepts.

JONES, JAS. L., Columbia, S. D., to Henry. Accepts, to begin May 15.

LUCAS, J. B., Chicago, Ill., to Palestine, Tex. Accepts, and is at work.

MCINTOSH, CHAS. H., River Falls, Wis., to Zumbrota, Minn. Accepts.

PARKER, JOS. J., Kearney, Neb., to Plainview. Accepts.

PAXSON, C. E., to Paris, Tex. Accepts, and is at work.

PAXTON, ROB'T F., Earlville and Almoral, Io., to Buena Vista, Col. Accepts.

PITTS, EDDY T., recently of W. Somerville, Mass., to Fryeburg, Me. Accepts, and is at work.

RAY, GEO. W., Cripple Creek, Col., to Ft. Worth, Tex. Accepts, and is at work.

RAYMOND, FRED'K W., to remain another year at Anderson, Ind. Declines.

ROSE, CHAS. G., Mattison and Batavia, Mich., to Tipton.

RUDDOCK, CHAS. A., to continue at Lamberton, Minn.

SALTMARSH, FRANK N., W. Hartford and N. Pomfret, Vt., to Alton, N. H.

SHARPE, PERRY A., Cherry Hill and Parkvale, Omaha, Neb., to Friend. Accepts, beginning June 1.

SMITH, F. E., to Port Arthur, Tex. Accepts, and is at work.

STEPHENS, THADDEUS A., Morton Park, Ill., to Gray's Lake. Accepts.

STEWART, WM. J., Rosendale, Wis., to Lunenburg, Mass. Accepts, and is at work.

Ordinations and Installations

CRABTREE, ALLEN, *o.* Sherman, Tex., April 15. Sermon, Rev. C. E. Paxson; other parts, Rev. Messrs. W. I. Carroll, Luther Rees, J. S. Murphy.

ECCLES, H., *o.* McKeesport, Pa., April 28. Parts by Rev. Messrs. George Marsh, Wm. Surdival, Wm. Slade, B. G. Newton, T. Addenbrook.

ERICKSON, ANDREW, *i.* Gross Park Ch., Chicago, April 24. Sermon, Pres. C. A. Blanchard; other parts, Rev. Messrs. J. C. Armstrong, David Beaton, A. B. Penniman and C. R. Asbdown.

FRANCIS, ARTHUR J., *o* and *i.* Douglas Park Ch., Chicago, April 23. Sermon, Rev. John Faville; other parts, Rev. Messrs. S. C. Haskin, Geo. C. Williams, J. C. Armstrong, Prof. R. Jernberg.

HUNSBERGER, BYRON K., *o.* First Ch., Hartford, Ct., April 23. Sermon, Rev. R. H. Potter; other parts, Prof. A. R. Merriam, Rev. W. W. Ranney, and Drs. J. L. Barton and M. W. Jacobus.

SANDERSON, EDW. F., *i.* Central Ch., Providence, R. I., April 28. Sermon, Dr. P. F. Sutphen; other parts, Rev. Messrs. J. J. Woolley, T. N. Owen, C. W. Huntington, F. J. Goodwin, J. H. Lyon, Drs. E. C. Moore, A. R. Merriam, J. G. Vose, Wallace Nutting.

Resignations

HARTRANFT, CHESTER D., presidency of Hartford Sem., on account of ill health.

HERBERT, LEMUEL G., Grass Lake, Mich.

MARSH, ALFRED F., Strawberry Point, Io., to take effect June 8. Removes to his home at Fairfield.

MASON, GEO. L., Guildhall, Vt.

OADAMS, THOS. S., Morris, Ill.

PAXTON, ROB'T F., Earlville and Almoral, Io.

RAMSDELL, FRANK E., Pilgrim Ch., New York, N. Y., to take effect Jan. 1, 1904.

RAY, BENJ. E., Nekoosa, Wis.

STURGIS, FRED'K E., Natick, Mass., renews the resignation which he suggested six months ago. Dr. Sturgis has already been granted by his people nearly a year of absence. His health has somewhat improved, but a still longer period of rest is necessary for complete recovery.

TRUMAN, DAN'L, Onekama, Mich.

TUTTLE, HENRY W., Manchester, Io.

Stated Supplies

AMUNDSON, ALBERT A., Ashland, Wis., at Garrettson, S. D., during the absence in Scotland of Rev. Wm. M. Mair.

ANTHONY, GOULD R., Bangor Sem., for the summer at Lincoln, Me., where he has preached the past winter.

CLARK, JAS. S., Hartford Sem., at St. Johnsbury Center, Vt., for the summer.

DICKINSON, CHAS. A., recently of Sacramento, Cal., at First Ch., Berkeley, in the interval between pastorates.

DREW, CHAS. E., Addington, I. T., at Harmony Ch., Guthrie, Bethel and Deer Creek, Okl., with a view to permanency.

EWELL, WM. S., Auburn Sem., at E. Braintree and W. Brookfield, Vt., for the summer.

FRANCIS, F. S., Collinsville, Ct., at Nepaug.

GORDON, EDGAR T., White Ch. (Ref.), Bushwick Ave., Brooklyn, N. Y., at Immanuel Mission, during the absence of Mr. Meredith in Europe.

HADDEN, CLARENCE W., Chicago Sem., for the summer at Waynoka, Okl., where he preached last summer.

HOLDEN, FRED'K A., Morris, Ct., at Huntington, until Jan. 1, 1904.

Dismissions

MANN, WM. G., Warren Ch., Westbrook, Me., April 29.

Personals

MEREDITH, RICHARD, Immanuel Mission, Brooklyn, N. Y., formerly assistant pastor at Tompkins Ave. Ch., has just sailed for a five months' visit to Europe.

SMITH, HENRY GOODWIN, son of Rev. H. B. Smith, D.D., the Congregational theologian, has announced his resignation from the faculty of Lane Seminary, because of views not in harmony with those of the seminary management.

SMITH, SAMUEL G., People's Ch., St. Paul, Minn., sails, May 30, for England, to spend some time in Lobden before definitely answering his call to Westminster Chapel in that city.

TYLER, CHAS. MELLEN, Ithaca, N. Y., retires from the professorship of the history and philosophy of religion in Cornell University, having reached the age limit of seventy years. He is a graduate of Yale College and Divinity School, was pastor of Congregational churches in Natick, Mass., Chicago and Ithaca, leaving the last place to become a professor in the university of which he was a trustee. Dr. Tyler is still hale and hearty, and may yet do important service in the realm of literature.

American Board Personals

BEARD, WILLARD L., and wife, of Foochow, China, have recently arrived in this country on a furlough.

HUNSBERGER, BYRON K, ordained in Hartford, Ct., April 23, on April 27 married Miss Elizabeth N. Hume, daughter of Rev. Edw. S. Hume of Bombay. They are both under appointment to join the Marathi Mission in India, and sailed for that country May 6. Both Mr. and Mrs. Hunsberger are members of the Senior Class at Hartford Seminary.

THOMSON, ROB'T, arrived on the Saxonia May 1 from Samokov, Bulgaria.

Increase of Salary

HOPKINS, WM. H., Third Ch., Denver, Col., $200.

Churches Organized and Recognized

CHICKASHA, I. T., 22 April, 20 members. Rev. M. C. Haecker, pastor.

FT. WORTH, TEX. Rev. Geo. W. Ray, lately of Cripple Creek, Col., pastor.

IRONDEQUOIT, N. Y., Union Ch., *rec.* 21 April, 35 members.

WESTBROOK, MINN., 15 April, 16 members.

Material Gain

BEREA, O.—Rev. J. J. Shingler, pastor. Repairs in progress costing $4,500; services for three weeks held in city hall; edifice to be reopened in June.

KEENE, N. H., *First.*—Old parsonage disposed of and new one purchased at an additional expense of $6,500. A $6,000 Hutchins-Votey organ placed in auditorium. Salary of the minister, Rev. E. P. Drew, increased $100 annually since his coming, nearly four years ago. During this period benevolence has increased threefold.

LANCASTER, MASS.—Rev. D. B. Scott, minister. $5,000 parsonage built and practically paid for; twenty-seven members received since pastor's coming last June.

MEDWAY, MASS., *Village Church.*—Vestry repaired at cost of $400. Improvements include opera chairs and pictures.

Unusual Features and Methods

BOSTON, MASS., *Shawmut.*—Dr. W. T. McElveen, minister. Entertained Suffolk West Conference, April 15, with addresses by Sec. H. W. Hicks, Rev. J. H. Denison, Rev. H. O. Hannum and Dr. D. S. Clark. One of the young men, Mr. John Currie, goes with Dr. Grenfell for two years' missionary service on coast of Labrador. Farewell reception by C. E. Society to young people soon to leave the city. Recitals by organ pupils, May 7 and 21.

BURLINGTON, IO.—Dr. Wm. Salter. Octogenarian Society meets in church parlors. Announcement contains seven beautiful poems especially suited to elderly people.

CLEVELAND, O., *Highland.*—Rev. W. A. Dietrick, the pastor, is an enthusiastic yachtsman and chaplain of the Lakewood Yacht Club. On a recent Sunday evening the club was present by invitation, and Mr. Dietrick preached along nautical lines. The auditorium was decorated with yachting flags, including a code of signals, and badges were provided for the occasion.

HARVARD, MASS., Rev. J. G. Miller. A printing plant has been established in the Sunday school at a cost of $75, by means of which the boys, under the supervision of the pastor, publish the church calendar and print the envelopes for weekly offerings, C. E. topic cards, etc. It is self-supporting. Also, under the direction of the pastor a chorus of young voices is in training, and assists in the morning services once a month.

NEW LONDON, CT., *Second.*—Rev. J. W. Bixler, minister. Lately a memorial service for its deceased foreign missionary, Dr. George W. Harding of the Marathi Mission, India, was largely attended, tender and helpful. Letters were read from Mrs. Harding, Rev. Henry Fairbank, Dr. Beals, the associate of Dr. Harding, and from Dr. E. E. Strong, editorial secretary of the American Board. The church has voted to devote its foreign missions contribution for 1903 to the continuation of Dr. Harding's work at Ahmednagar.

NEW YORK CITY, MORRISANIA, *First.*—Rev. Adam Reoch prepared a folder announcing the purpose, method, helps and spirit of the church, with services from Easter to June. This was mailed to 1,000 selected names from the voting list of the district and has already shown good results. Topics of two series of sermons appeared on the card, those for Sunday mornings answering the question, How shall we find God? the evening series being devoted to The Science of Right Living.

TOLEDO, O., *Washington St. S. S.*, Marion Lawrance, supt., held March 29 an impressive service of reception to eighty-seven new members, entering nine departments.

WATERBURY, CT., *Second*, the first Congregational church in New England to vest its choir, has now introduced the processional at the beginning of the services, but not at the close. It was tried first at Easter and liked so well that it is now a permanent feature. The Easter offering was over $1,750.

Anniversaries

DERBY, CT., *First.*—225th of organization, April 26-30. Features were: sermons by Rev. Messrs. J. B. Thrall, Hugh MacCallum and Joseph Anderson, D. D., and a banquet with greetings by neighboring pastors.

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Accessions to Churches

	Conf.	Tot.
CALIFORNIA		
Berkeley, Park	—	4
Cloverdale	4	6
Lockeford	3	3
Los Angeles, First	—	30
Spanish	—	30
Niles	3	4
Redwood	4	4
San Francisco, First	—	18
Plymouth	—	8
Santa Cruz	9	10
COLORADO		
Denver, Third	—	12
Eaton	—	8
CONNECTICUT		
Bridgeport, Italian	—	27
Glastonbury	11	12
Meriden	—	18
Terryville	6	14
DISTRICT OF COLUMBIA		
Washington, Mt. Pleasant	18	34
ILLINOIS		
Chicago, Christ, German	—	30
East St. Louis, Plymouth	—	25
Rantoul	—	7
Springfield, Plymouth	14	20
Sterling	14	14
West Chicago	10	12
INDIANA		
Andrews	—	4
Fort Wayne, Plymouth	9	12
Indianapolis, Covenant	—	18
IOWA		
Arion	—	53
Aurelia	—	8
Elmira	12	16
Little Rock	20	22
Nashua	27	29
KANSAS		
Topeka, Central	30	38
Wichita, Plymouth	5	32
KENTUCKY		
Berea, College	—	50
LOUISIANA		
Riceville	—	22
MAINE		
Bangor, Forest Ave.	—	18
Camden	—	5
Mexico	—	30
Millinocket	—	22
Rockland	12	12
MASSACHUSETTS		
Boston, Berkeley Temple	15	19
Faneuil	—	10
Brockton, Porter	12	17
Charlestown, Winthrop	10	10
Everett, First	4	7
Granby	24	24
Lawrence	2	6
Lynn, Central	4	9
Randolph	—	5
Somerville, First	11	15
Broadway	7	11
Spencer	—	17
Springfield, First	4	16
Tewksbury	7	7
MICHIGAN		
Detroit, First	3	13
Fort St.	—	8
North	—	10
Lansing, Mayflower	—	57
Rochester	5	8
MINNESOTA		
Northfield	14	23
Park Rapids	9	9
MISSOURI		
Sedalia	17	18
St. Louis, Olive Branch	16	17
MONTANA		
Great Falls	23	34
NEBRASKA		
Arlington	—	20
Aurora	13	14
Doniphan	—	6
Dunning	—	7
Genoa	—	5
Lincoln, First	1	8
Long Pine	9	9
Omaha, First	—	17
Riverton	8	8
Syracuse	3	3
Wahoo	2	5
NEW HAMPSHIRE		
Milford	30	32
NEW YORK		
Brooklyn, Bushwick Ave.	—	30
Central	—	83
Tompkins Ave.	70	112
New York, Armenian	5	18
Mt. Hope	11	12
Syracuse	—	41
NORTH DAKOTA		
Fargo, Plymouth	2	7
Wahpeton	7	17
OHIO		
Cleveland, Euclid Ave.	5	11
Columbus, South	10	21
Mansfield, Plymouth	168	181
Sullivan	3	5
Toledo, Washington St.	24	38
OKLAHOMA		
Enid	—	3
Hastings	—	21
Medford	—	3
Oklahoma, Pilgrim	—	9
Waukomis	—	6
OREGON		
Forest Grove	2	5
Ingles Chapel	—	11
PENNSYLVANIA		
Braddock	—	20
SOUTH DAKOTA		
Alcester	7	11
Armour	4	7
Estelline	13	14
Frankfort	11	11
VERMONT		
Jeffersonville	—	40
WASHINGTON		
Hartford	4	24
Roy	12	35
Seattle, Edgewater	5	22
Union	—	49
Spokane, Pilgrim	5	5
Sprague	18	19
Washtucna	—	20
WISCONSIN		
Clinton	17	20
Odanah	—	29
Pine River	10	15
Shopiere	8	10
Sturgeon Bay	48	48
WYOMING		
Glendo	—	15

Conf. 831; *Tot.* 2,514.

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Meetings and Events to Come

BOSTON EVANGELICAL ALLIANCE, Park St. Ch., May 11, 10.30 A. M. Speakers, Rev. Messrs. L. W. Munhall and C. H. Yatman.

BARNSTABLE CONFERENCE, Harwich Center, Mass., May 12, 13.

ESSEX NORTH CONFERENCE, First Ch., Georgetown, Mass., May 13.

ESSEX SOUTH CONFERENCE, Middleton, Mass., May 13.

ANDOVER AND WOBURN BRANCH, W. B. M., Wakefield, Mass., May 14.

AMERICAN SOCIAL SCIENCE ASSOCIATION, Boston, May 14-16.

MASSACHUSETTS HOME MISSIONARY SOCIETY, annual meeting, Great Barrington, May 20, 2 P. M. Addresses will be made by Rev. Messrs. F. E. Emrich, D. D., W. A. Knight and S. P. Cook.

PRESBYTERIAN GENERAL ASSEMBLY, Los Angeles, Cal., May 21.

SPRING STATE MEETINGS

Indiana,	Indianapolis,	May 12-14
Illinois,	Evanston,	May 18
Massachusetts,	Great Barrington,	May 19-21
Michigan,	Cadillac,	May 19-21
New York,	Brooklyn,	May 19-21
Ohio,	Akron,	May 19-21
Pennsylvania,	Scranton,	May 19-21
South Dakota,	Mitchell,	May 19-21

Marriages

HAYES—OSBORNE—In Uxbridge, Mass., April 27, by Rev. F. E. Emrich, D. D., Rev. Edward C. Hayes of the Evangelical Congregational Church, Uxbridge, and Grace Theresa Osborne, also of Uxbridge.

MURDOCH—BIRD—On April 29, in Mount Vernon Church, Boston, by Rev. S. E. Herrick, D. D., assisted by Rev. George H. Bird of Chicago, brother of the bride, Albert Murdoch of Boston and Emma T. Bird of Cambridge.

Deaths

BLISS—In Hockanum, Ct., April 30, Rev. Daniel J. Bliss, aged 69 yrs. He was a graduate of Amherst College and Andover Seminary, served in a Massachusetts regiment in the Union Army, and held pastorates in Triangle and Harpersfield, N. Y., Hamilton, Minn., Holland and Peru, Mass., and Abington and Lebanon, Ct. He leaves a widow and three children, one a member of the Senior Class in Hartford Seminary.

GIBBS—In New Haven, Ct., April 28, Josiah Willard Gibbs, Ph. D., LL. D., professor of mathematics and physics in Yale University since 1871. He was a graduate of Yale, class of '58, a member of various literary and scientific societies, and the author of a number of books.

MURRAY—In Edgewood, R. I., April 24, after a long illness which she bore with great patience and Christian fortitude, Mary E. Hopkins, wife of Rev. William J. Murray of Boston.

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In and Around New York

Broadway Tabernacle Lays Its Corner Stone

It was laid on Saturday afternoon. The wind was raw, but a large proportion of the tabernacle membership filled the comfortable high seats, which afforded an excellent view. Dr. Thomson, the senior deacon, in opening the exercises, said that the new tabernacle is to be equipped for the study of the Bible by all classes. Rev. Messrs. Lyman, Ramsdell, Kephart, Gorgon and Cox, and Messrs. Fisher and Washburn of the church committee took part in the service. The stone was laid by Dr. Jefferson. It being in place, he stepped from the framework upon it, and there made a comprehensive prayer, including a petition for the personal safety of the workmen. Among interesting things put into the stone were the key to the pastor's study and a piece of the pulpit of the old church. The foundation wall of the entire new structure is laid, and on the Broadway front the finished wall is up to the main story. The exterior is to be of light straw-colored brick. Present contracts amount to about $350,000, but the cost of the finished structure may reach $400,000.

Central's New Branch

At the annual dinner of the Men's Guild of Central Church, Brooklyn, it was announced that a site had been selected for the new branch of the church, to be opened between Nostrand and Kingston Avenues, near the Long Island Railroad. The branch is to be maintained by the Men's Guild, and one man has already pledged $1,000 a year toward its support. Nearly 200 men were at the dinner.

The Ministers' Meeting

At the April meeting of the Congregational ministers in the Hotel Chelsea, Rev. C. E. Hesselgrave of Chatham, N. J., read a review of Professor Coe's book, The Religion of a Mature Mind, provoking a lively discussion. Rev. F. W. Hodgdon of Orange, N. J., who soon leaves for Des Moines, bade farewell to his New York friends; and Mr. E. R Peacock, a director of the Y. M. C. A. of Melbourne, Australia, described religious conditions there.

New Settlement Quarters

A new building for the East Side Settlement has been opened at Seventy-sixth Street and the East River, on the site of the brick building in which the settlement began twelve years ago. Mr. William H. Kelly, the head worker, declares this new $175,000 structure to be the finest in New York devoted to settlement work, and the first in which equal accommodations are furnished for both women and men. In the older buildings the facilities for men's work have always been prominent, while work for women could only be carried on when the men were unable to be present. A promising feature is a cooking school open to both sexes and a dining-room where the concoctions may be sampled.

The Co-operative Backyard

The municipal playground, which has come to be considered a necessity in all cities, has served as a model for what has been termed the "co-operative backyard," just established on Brooklyn heights for the entertainment of children of families residing in the vicinity. A plot of ground at Hicks and Montague Streets has been prepared, and the children will begin their play there this week. Dr. Dewey is a member of the organization which maintains the enterprise.

The Working of High License

All saloon licenses in New York expired May 1, and though the law was recently changed, raising the license fee from $800 to $1,200, there was no apparent falling off in the number of applications. It was estimated April 30 that up to noon of that day 500 licenses had been taken out for Manhattan and the Bronx and 2,000 for Brooklyn. This meant the payment of $8,400,000 in fees, half of which goes to the state of New York and half to the city. It was said when the fee was raised that many small saloons would be driven out of business; but as brewers and distillers pay many of these license fees, few small places are affected.

Brooklyn Congregational Club

The annual meeting was held at the Pouch Mansion, April 27. The election of officers resulted in the choice of Mr. George W. Baily as president, with few changes in the *personnel* of committees. Mr. E. J. Wright, treasurer, reported $3,000 receipts for the year, with expenditures $2,881. Nearly $1,100 is in the treasury. Congregationalism and the Problem of the Branch Churches was discussed, Mr. H. Clark Ford of Cleveland being the first speaker. Mr. Shelton told of the need of local church extension, saying that Greater New York has but one church to every 4,800 persons. Two wards cited have respectively one saloon to 2,300 and 2,800 persons. Rev. Gregory Tsilka of Albania, whose wife shared the captivity of Miss Stone, spoke of incidents during that time of peril.

C. N. A.

Resignation of a Faithful Pastor

On April 26 Rev. F. E. Ramsdell resigned the pastorate of Pilgrim Church, this action to take effect Jan. 1, 1904, or earlier if the pastor desires. The prolonged invalidism of his youngest son and the exhausting demands of a difficult field have shortened a pastorate marked by affectionate relations. Since his coming the interest-bearing debt has been reduced from $50,000 to $15,000, and there have been 120 additions to membership. Mr. Ramsdell has made an enviable record as a public-spirited citizen and eloquent preacher. His church officers insist on his taking ample time in which to make a change in his field of labor.

Successful Prayer Meetings

Rev. W. D. Street of White Plains has succeeded in attracting to the midweek services an audience equal to one-half of the average Sunday morning congregations by the use of what he calls The Life-Work Series of topics. They include: Being a Christian in the Home; (*a*) from the Woman's Standpoint, with addresses by women; (*b*) from the Man's Standpoint, addresses by men; Being a Christian in Business, as a Teacher, an Editor, Doctor, Minister. Each sub-topic is treated by a representative of the class referred to; and the series, like the attendance, is growing.

F. B. M.

IN CONVENTION.

Teachers Learn Something Not in The Class Books.

A number of young women attending a teacher's convention at Oklahoma City some time ago learned a valuable lesson in hygiene through a sister teacher who says: "About a year ago I had my first attack of poor health and it seemed a terrible thing to me for I had always been so well and strong. My stomach distressed me terribly; it seemed like it was raw, especially after breakfast, and it would burn and hurt me so I could not rest. I was soon convinced that it was caused by coffee drinking, and at the request of a friend I gave up coffee and began to use Postum Coffee.

"The change in my condition was something marvelous. I had actually given up teaching because doctors were unable to help my stomach trouble, but since I quit coffee and used Postum my troubles have disappeared and I have gone to teaching again.

"Some time ago I attended a convention at Oklahoma City and determined to have Postum at my boarding house where there were eight other teachers, four of them suffering from coffee sickness. My landlady did not make the Postum right, but I showed her how and we all found it delicious. We all drank it the rest of the time we were there, and the young ladies in question felt much better and declared that their heads were much clearer for study and their general health much improved. I have their names if you care for them." Names furnished by Postum Co., Battle Creek, Mich.

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The Unit in Church Union

Rev. Dr. A. H. Bradford, the moderator of the last National Council, makes the opening address at the Pacific Coast Congregational Congress, assembled this week at Seattle. His subject is The Nobility and Value of Our Free Congregational Inheritances. We wish that space were available to print in these columns the entire paper. We take, however, one section, which has special interest at this time, because Dr. Bradford is a member of the committee to arrange the outlines of a proposed basis of union between Congregationalists, Methodist Protestants and United Brethren. Mr. Bradford lays emphasis on certain intellectual and spiritual habits as our noblest and most enduring heritage from our fathers, of which the most prominent are independent thought, religious toleration, and the sense of responsibility for others. As respecting all these habits in action he says:

"Is not the Congregational ideal of the local church the true solvent of theological difficulties and the only feasible basis of Christian unity? I do not dogmatize here. I only inquire. We have inherited an autonomous local church.

"This ideal offers the only possible relief from the difficulties which are disturbing other denominations. So long as men think they will insist on mental liberty; so long as they have consciences they will feel responsibility for others and seek to compel uniformity. With many good men the question as to whether others agree with them is one of life and death. No monarch is so relentless as an untutored conscience. Under such circumstances heresy is difficult to deal with.

"The local church offers the only possible basis for Christian union. I make this statement modestly but confidently. Many schemes for the reunion of Christendom have been devised, and quickly laid away in the ecclesiastical museum. They attempted too much and achieved nothing. In Congregationalism I venture to think is already existent and in operation the cure for ecclesiastical division. It leaves questions of creed, ritual, method, to the local church. One man prefers a creed as long as the moral law; let him go where it is found. Another is satisfied with the inner light. Let him be a Quaker. One desires baptism in one way, and another in another. Let each be fully persuaded in his own mind. There is already unity and yet diversity in Congregationalism. Some are Baptists, some Quakers, some Unitarians, some Trinitarians, but all live together in love and in proportion as they have the spirit of Christ respect each other's convictions and do their common work. The local church possesses all the machinery required for the reunion of Christendom, and the spirit of Christ offers the only dynamic.

"Those who bear the Christian name are waiting with anxiety for the time when all Christians shall see eye to eye and work together for the kingdom of God. A divided church is not only a scandal, it is a crime. The demand for unity is rising on every hand. Sometime bigotry and controversy will cease, and fraternity begin. Then the church will move as one man against vice, cruelty, bigotry. Social conditions founded on ancestry or wealth will be no longer tolerated, and all that works lies and hinders brotherhood will flee away. When that day dawns, as dawn it will, every man will be expected to do his own thinking, subject always to the leadership of the Spirit of God. We shall realize then that all individuals are fractions, and that no fraction of humanity can compass the unity of truth. Yet because we are brethren, and have the mind of Christ, we shall bear one another's burdens and seek to give to others the truth which has come to us, while we leave the questions which tend to separate to be settled in the local churches whose varieties will be numerous enough, and whose spirit will be hospitable enough, let us pray, to make a home for all who truly follow the Lord and Master of us all. And these local churches united in common loyalty to the spirit of truth, and harmoniously co-operating in missionary and philanthropic enterprise will greatly hasten the coming of that kingdom whose consummation will be "the realization of righteousness in the life of humanity."

London Free Churchmen are said to be agog over intimations that R. J. Campbell of City Temple, Dr. Parker's successor, is to enter upon a pulpit crusade against immorality in high places in England.

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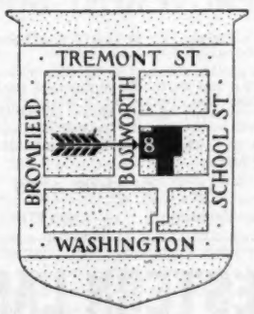

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Worcester Happenings

Piedmont's Literary Union has been offering the public a course of popular lectures by leading educators. The closing one was given last week by President Hopkins of Williams College. After the lecture an informal gathering of resident alumni kindled sufficient interest to lead to the organization of an Alumni Association.

The Old South, which has secured Rev. J. H. Matthews as assistant pastor, is the only church in the city employing two pastors. Both Mr. and Mrs. Matthews are successful workers in the Sunday school, and this will be their special province here. The school of 700 to 800 members requires more attention than any layman can give. Mr. Matthews has become widely known for his successful work in illustrating Sunday school lessons, particularly review lessons, with the stereopticon. He is an expert maker of slides. E. W. P.

Dr. Bradford in Southern California

"The lookout is sent aloft, not to command but to report to those in authority what he sees within the wider horizon." To Dr. Bradford that is the meaning of the moderatorship of the National Council. To the founders there was perhaps no other thought than that one whom the churches delighted to honor should guide the deliberations of the body in the straight and parliamentary way and direct the work of committees. In this part of the "Golden State" we are glad there came a wider vision to the man the churches chose. The moderator has been leading a strenuous life here, having put himself unreservedly at the service of the churches. Our very independence isolates us and leaves a pastor or a church to go on without the helpful sense of close touch with fellow workers. No man can express that fellowship as fully as when he has been chosen to serve the entire body of churches. If this new departure be judged by its helpfulness we shall hardly question its wisdom.

Dr. Bradford is convinced of the important mission of our polity to the life of American Christianity. He makes it not less clear that it is secondary and should not absorb the loyalty which belongs to the first things. His utterances have stimulated our *esprit de corps*, without leaving anything which we need to excuse to other communions. Stronger even than his words was the impression of profound spiritual earnestness. We shall do our work better because the moderator of the National Council came to us, not as one having authority, but as one who serves. W. H. D.

In the City of the Angels

Central Avenue Church, Los Angeles, has dedicated an attractive new building costing $2,700. Aside from the $500 granted by the Church Building Society it was secured in small sums. Dr. N. L. Rowell, richly deserved the advance in salary the church voted him after the building had been dedicated free of debt.

Rev. J. M. Schaefle and the Pico Heights Church, Los Angeles, dedicated their fine edifice on Palm Sunday It cost less than $5,000, but the results were surprisingly large except to those who know the wise leadership and business sagacity of the pastor.

The church at Vernon, Los Angeles, has been so crowded by those who wished to hear Rev. William Davies preach that they, too, must "arise and build."

First church expects to dedicate a large new structure in a few weeks. The churches of our order in "The City of the Angels" have shared the growth and prosperity which have made this the "building era" in Southern California.

There are losses as well as gains. East Los Angeles is without a pastor. Rev. C. P. Dorland, able in the pulpit and earnest in the parish, has resigned after six years of valuable service. Despite the reluctance of his church to let him go, the resignation is to take effect the last of June. W. H. D.

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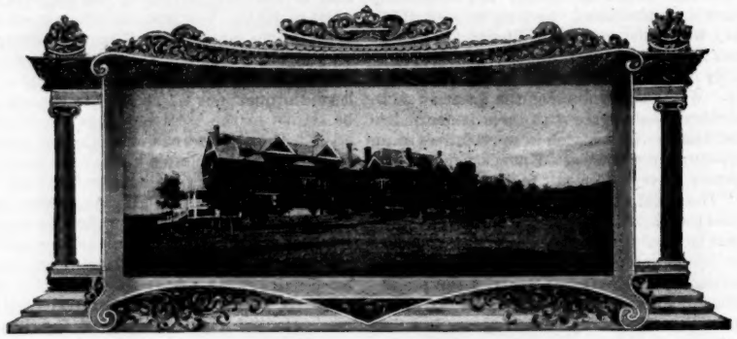

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In and Around Boston

Courtland Street's Proposed Building

The attention of the churches in this vicinity has been called recently to the need of immediate help for the Courtland Street Church, Everett, in its effort for a building. The Congregational Church Union of Boston and the committee of the Suffolk North Conference are engaged in raising $1,000 each for this; and the pastor, Rev. G. Y. Washburn, is doing his utmost to raise money among the people on the ground and elsewhere. The case is urgent that the building be secured before winter. To the churches and Sunday schools which have been asked to give, it is suggested that promptness is of the greatest importance, since delay may necessitate carrying the matter over another year, and diverting yet longer the attention of people and pastor from evangelization of the region. A lot has been secured and needs immediately to be paid for.

Extended Pastorates

In these days of swift changes of pastorates it is worth while to note that a goodly proportion of our Boston ministers have remained in their present places far longer than the average and their work has grown in value and power each year. Rev. Dr. W. H. Allbright celebrated the thirteenth anniversary of his settlement with Pilgrim Church, Dorchester, April 26. During his pastorate 668 persons have been added, a fine church building has been erected and the average amount raised annually for all purposes is about $15,000. Romsey Chapel, an offshoot of Pilgrim, will soon be organized as a church. Dr. Allbright took a difficult enterprise at a time when its future was doubtful and it has become a notable success.

Last Sunday Rev. F. W. Merrick finished a decade of service with the South Evangelical Church, West Roxbury. During that time 140 members have been added, making the present membership 194. The Sunday school has increased from 125 to 336, and the number of families enrolled from 128 to 230 A debt of $7,000 has been almost canceled, and $11,168 have been given for benevolences.

Rev. Dr. C. H. Beale of Immanuel Church, Roxbury, preached his ninth anniversary sermon last Sunday morning. He gave no report of the work of the church, but spoke on the function of the church to bear witness to the truths of religion and to minister to the religious needs of the community. Dr. Beale has become one of the leaders of our denomination in Boston, and his leadership is universally approved.

Drs. Merriman and King at the Ministers' Meeting

Dr. Daniel Merriman considered the charge that educators have come to be more influential than ministers, acknowledging it to be measurably true, owing largely to the competitive spirit which has crept into church life and to the failure of ministers and churches to live up to the ideals they profess. He believes that if ministers will quit preaching politics, sociology, essays, apologetics, criticism, and will live as well as preach the simple gospel, their opportunity and influence will be second to none.

In the brief time that remained, Dr. Henry Churchill King, president-elect of Oberlin College, in an address on Psychology and Life, remarkable for its clearness, directness and good sense, emphasized the four great inferences of modern psychology: the complexity of life; the unity of man; the central importance of will and action; and the reality of the concrete. In each case he set forth the psychological facts, following with the suggestions which these facts have for life. Under the first head he emphasized the paradox of life and the need of recognition of conditions; under the second, the physical, intellectual and emotional conditions of the best living; and under the third and fourth, he brought out the great means to character—work and personal association; and the great conditions of character and happiness—the mood of objectivity, and the spirit of respect for the person.

Oberlin Alumni Organize

President King addressed the Ministers' Meeting Monday morning, lunched with friends of Oberlin, and in the evening was the guest of honor at a banquet of alumni given at the Hotel Bellevue. In his address, following a most enthusiastic welcome, he pointed out how vital it was that a college should conserve personality, develop the whole man, and recognize consequently the religious life and the highest manifestation of personality—Jesus Christ. He predicts renewed emphasis in American colleges on the culture ideal, and pledges Oberlin to stand for that ideal. President Capen of the American Board spoke, as did Rev. William A. Knight of Brighton and several of the younger alumni. A permanent organization of the alumni was effected, Rev. Clarence Swift of Fall River being elected president.

A Notable Installation

A council of sixty-one delegates representing an entire state, an audience of 300 attending the examination of the candidate, at the service of installation eleven ministers in black gowns simultaneously seated in the chancel and in turn contributing to a program of twenty-two numbers—these are among the features that distinguished the formal induction of Rev. Edward F. Sanderson into the pastorate of Central Church, Providence. The candidate's statement of belief, containing no little theological autobiography, was clear, business-like and constructively liberal. Dr. Nutting, in charging the pastor, reminded him that "it is not the minister's business to figure in the pulpit so much as to be transfigured in it." Dr. E. C. Moore, the retiring pastor, in addressing the people declared a need which he himself is known to have satisfied when he said, "A preacher does not have to preach learnedly to preach well, but the church needs a few men who can do both." A novelty that somewhat surprised the council was the eliminating from the ecclesiastical records read in its hearing of the usual specifications as to the minister's salary and vacation. After prolonged discussion the council consented "from æsthetic considerations," to remain in offical ignorance of these details, but it did demand from both parties to the installation assurance that "an agreement existed on these matters mutually satisfactory." For many years Central Church has been living in the morning; under the latest of her able leaders she may be confident that her day will continue to brighten. H. A. J.

The Church Prayer Meeting

Topic, May 10-16 Daily Use of the Bible. Deut. 30: 8-20; Luke 8: 4-15.

How does God speak to us through the Bible? Are we reading it, regularly? prayerfully? thoughtfully? What parts of it do we find most helpful?

[For prayer meeting editorial see page 660.]

PRETTY CHEEKS.

A Food That Makes Girls Sweet to Look Upon.

The right food for young ladies is of the greatest importance to their looks, to say nothing of the health. Thin, sallow girls don't get the right food you may be absolutely certain. A Brooklyn girl says: "For a long time in spite of all I could do I was thin, skinny and nervous. My cheeks were so sunken my friends used to remark on how bad I looked. I couldn't seem to get strength from my food—meat, potatoes, bread, &c. So I tried various medicines without help.

"I often read about Grape-Nuts, but never tried the food until one day something impressed me that perhaps if I would eat Grape-Nuts for my nerves and brain I could digest and get the good of my food. So I started in. The food with cream was fascinating to my taste and I went in for it regularly twice a day.

"Well I began to improve and now while on my third package I have changed so my friends congratulate me warmly, ask me what in the world I have taken, &c, &c. My cheeks are plump and rosy and I feel so strong and well. I sleep sound and it seems as though I couldn't get enough to eat. Thank you sincerely for making Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason for Grape-Nuts.

Reduced Prices on Suits and Skirts

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Suits and Etamine costumes in the newest summer models, former price $10, reduced to $6.67.
$12 Suits reduced to $8.
$15 Suits reduced to $10.
$25 Suits reduced to $16.67.
$30 Suits reduced to $20.

Latest designs in Traveling, Walking and Dressy Skirts, made of cool Summer weight materials, former price $5, reduced to $3 34.

$6 Skirts reduced to $4. $7.50 Skirts reduced to $5. $10 Skirts reduced to $6.67. $12 Skirts reduced to $8.

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All orders are filled with the greatest promptness, very often in three days' time. Any garment that fails to give entire satisfaction may be returned promptly and *your money will be refunded.*

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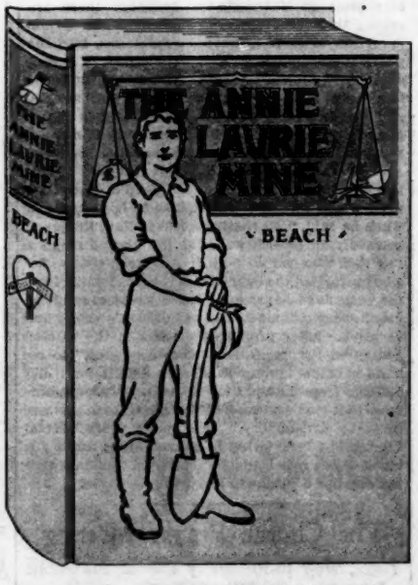

Prof. E. Charlton Black of Boston University writes concerning The Annie Laurie Mine:

"*I am much impressed by its strength and grip. It is a powerful bit of work. I am so much impressed by it that I am going to write Robertson Nicoll about it and get it a showing in England.*"

Subscribers to *The Congregationalist* have shown great interest in the story and will welcome it in book form.

J. H. TEWKSBURY
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